





A
D I R E C T O R Y
F O R
M I D W I V E S :
O R,

A Guide for Women,

In their { Conception,
 { Bearing, And
 { Suckling their Children.

Containing,

1. *The Anatomie of the Vessels of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What hinders Conception, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in Women.*
7. *A Guide for Women in their Labor.*
8. *A Guide for Women in their Lying-in.*
9. *Of Nursing Children.*

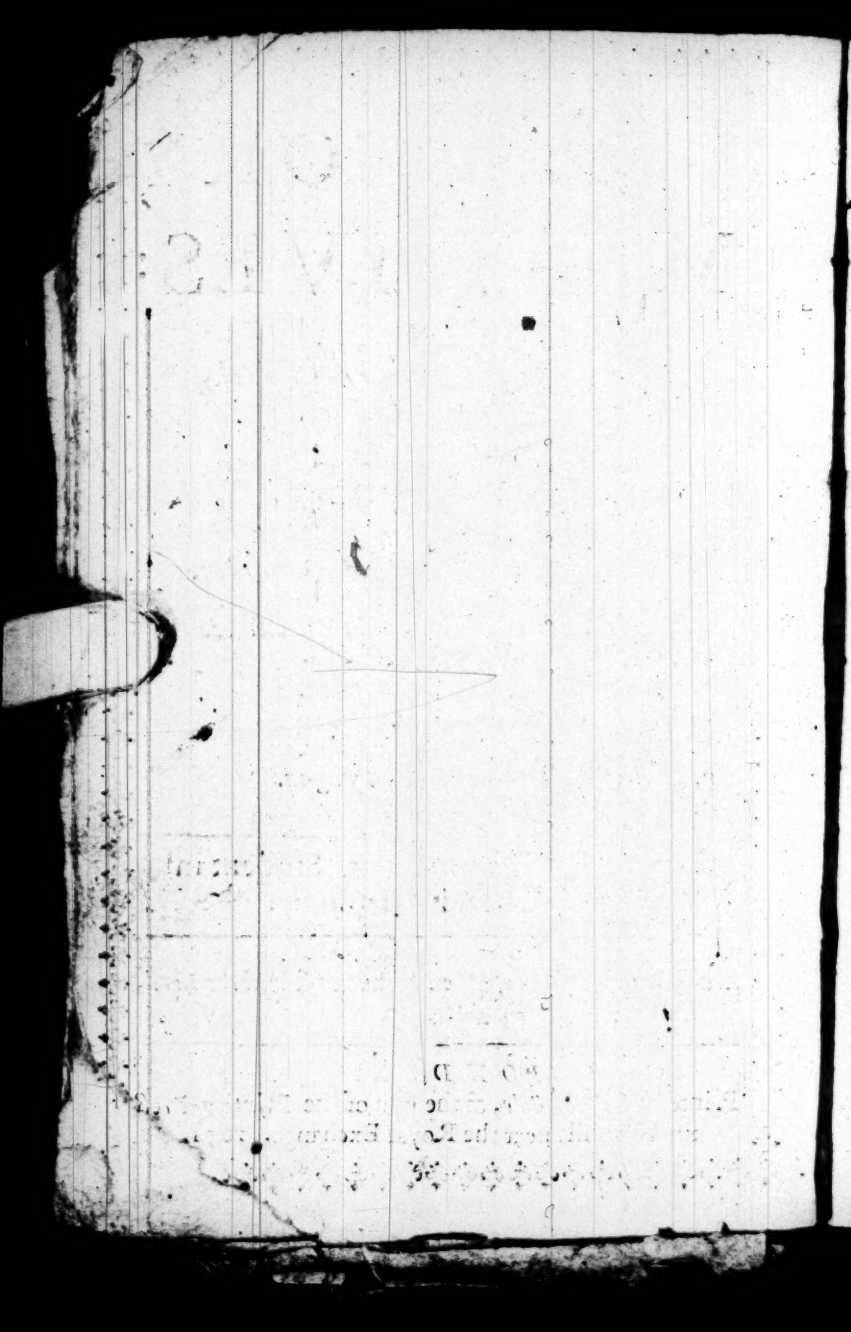
By *Nich. Culpeper, Gent.* Student in
Physick and Astrologie.

Exod. 1. 21.

*It came to pass, because the Midwives feared the Lord,
that God built them Houses.*

L O N D O N :


Printed by *Peter Cole*, at the sign of the Printing-Press
in Cornhil, near the Royal Exchange. 1651.





*To the MIDWIVES of Eng-
land. Nich. Culpeper wisheth
success in their Office in this
World, and a Crown of Glory
in that to come.*

Worthy Matrons :

 **Y**OU are of the Num-
ber of those whom
my Soul loveth, and
of whom I make dai-

ly mention in my Prayers : And
having (upon fixed resoluti-
ons) consecrated the rest of my
Life to the Service of my Coun-

The Epistle

try, in what Knowledg I was brought up in, or have spent the greatest part of my Studies about, the Motive Cause of which was, A serious Consideration of the notable injuries offered to Men & Women, and indeed to the Common-wealth in general, by absconding the Rules of Physick from them, either not writing them at all, or to no purpose, which is so apparent that a man needs not the Eyes of a *Lynx* to see it, he may read it running, though he be as blind as a *Mole*, if he have but half so much Natural Instinct: What an insufferable injury is it, that in a free Com-

mon-

Dedicatorie.

mon-wealth Men and Women
should be trained up in such Ig-
norance, that when they are
sick, and have Herbs in their
Garden conducing to their
cure, they are so hood-winked
that they know not their Ver-
tues; Is not this to uphold a
company of lazy Doctors, most
of whose *Covetousness* out-
weighs their *Wits* as much as a
Millstone out-weighs a Feather?
How they will Answer for it
another day, God knows; I pie-
ty their condition; This World
will not last alwaies: The con-
sideration of this (I say) put
me upon it, to write *Physick* in
my Mother-Tongue. I thought
but

¶ 3 (and

The Epistle

(and I yet think I am not mistaken in my thoughts) that it were a good and acceptable work, wel-pleasing both to God and Man, to imploy that Talent God hath given me, for the repressing of this so great, so apparent, so sensible an Evil: If I fail, its in Power, not in Will; and God accepteth the will for the deed, and so wil godly People, for Godliness is derived from God-likeness. I conceived a few thoughts, and I hope to bring them to perfect birth, viz. To lay down some Rules whereby a man may aswel prevent a sickness before it comes, as remedy it when it is come.

And

Dedicatorie.

And that this may be done Methodically (for things look best when they are in Order, because God is the God of Order) I determined to write of the Preservation of Man, even from his Conception to his Grave. What now remains, but to bring this Determination into Act? in doing which, I began here: And having begun here, To whom should I dedicate it, but to you? And though I confess the *Theory* of this be requisite, very requisite to all Women; yet to whom doth the *Practical* part of it belong, but to your selves? If you please to make experience of my Rules, they are very plain,

The Epistle

and easie enough; neither are they so many that they will burden your Brain, nor so few that they will be in-sufficient for your Necessity. If you make use of them, you wil find your work easie, you need not call for the help of a Man-Midwife, which is a disparagement, not only to your selves, but also to your Profession: And let me tel you this (and Ile tel you but the truth) To you, your Knowledge, Care, and Skil is committed both the Being, and the well-being of the Woman in Labor: The Creator of Heaven and Earth, the God of all the World, the great First-being of all things,

Dedicatorie.

things, Commits the Life of every Child of his to your charge even at the very first Minute that He allots it to draw its breath; and at your hands will He have an Accompt of it another day. Oh; what manner of Woman ought a Midwife to be? With what Knowledge, Skill, Care, Industry and Sincerity ought she to perform her Office? Let every honest Woman that takes this charge upon her, take notice of it. And when she comes to deliver a Woman, Let her know, That for that day or nights work, she must another day give an Accompt before *Jehovah*, the Lord

Jesus

The Epistle

Jesus Christ, and all the Angels.

So soon as you have read this, you will presently agree with me, That a Midwife ought to be as quick-sighted as *Argus*, her wits must be in her Head, for her Books are at home; *Hippocrates* was never better skilld in the Rules of Physick than a Midwife ought to be.

To winde up all in a word, All the Perfections that can be in a Woman, ought to be in a *Midwife*; the first step to which is, To know your ignorance in that part of Physick which is the Basis of your Act: When you know what you want, then you know what to crave, and
you

Dedicatorie.

you know who said, If any
want *Wisdom*, let him ask it of God
(not of the Colledg of *Physitians*,
for if they do, they may hap to
go without their Errand, unless
they bring Money with them)
for *He gives liberally to all men,*
and upbraideth no man. Many of
you are Ancient, but if you be
too old, to learn, you are as
much too proud: God speaks
not now by voice to Men and
Women as formerly he did; but
he speaks in, and by Men, and
tis no part of wisdom for Men
and Women to stop their Ears
against it: When Christ prea-
ched in *Noah*, the old World
did so, and you know what
came

The Epistle

came after : I confess God hath given me some little sparks of Knowledg, I do not call them little as they come from God; for such a word would hold forth (if not *Blaspheme*, yet) extreme *Ingratitude*, but I call them *Little* Comparatively, in respect of what shall shortly be revealed to the Sons of Men : You all know the day must break before the Sun riseth, and this I know (as surely as I know my own Name) if I reveal what I know, this Light shall encrease in me to a perfect Day ; If I hide it, I know as well what became of that Servant that wrapped up his Talant in
a Nap-

Dedicatorie.

a Napkin and buried it in the ground, and when I think what became of him, I tremble to think what will become of others that do the like.

To conclude: Grave Matrons, be diligent in your Office, and be as careful as diligent, as wel to prevent evils *before* they com, as to provide for them *when* they are come; So may you expect the blessing of God upon you and yours. The Lord wil build you Houses as he did the Midwives of the *Hebrews*, when *Pharaoh* kept their Bodies in as great bondage as *Physitians* of our times do your Understandings: And when the daies allotted

The Epistle

lotted for you to live in this World are expired, & the time of your change shall come, The Lord will provide an Habitation for you (not made with hands) which shall never pass away. You know who it was that promised, *If you be faithful to the Death, you shal have a Crown of Life.*

Lastly, Let me entreat this favor of you all, That if you by your own Experiences find any thing which I have written in this Book not to be according to Truth (for I am but a Man, and therefore subject to failings) First, judge charitably of me: (*Charity and Honesty alwaies walk hand*

Dedicatorie.

hand in hand together ; and think
ill of no man. Secondly, Ac-
quaint me with them ; and
they shall be both acknowled-
ged, and amended : As for my
self, I desire during life, alwaies
to remain,

Yours in what I

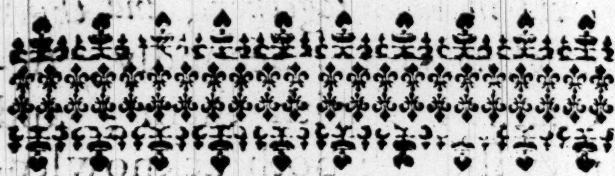
Spittle-fields,
next Door to
the Red Lyon.

Jan. 28. 165¹/₀

may, or can :

Nich. Culpeper.

To



TO the READER.

Courteous Reader :

K Now this, That God created
Adam perfect, that is most
certain; But the best Prin-
ciples may be corrupted by an evil
Medium : The Fountain is the
Principal of the Stream, yet may
the water be muddy in the Stream,
which is cleer in the Fountain. I
told you God created Man at first,
perfect, yet the World is now come to
that pass, that neither you nor I
know

To the Reader.

know what Perfection is : Men from the hour they are born, to the hour they die, are groping after it, but can never find it ; One seeks it one way, another another ; Pride clouds the eyes of one, Ambition hoodwinks another, and the eyes of a third are daubed up with the World : I confess many Excellent Books have of late been printed in our own Mother-Tongue, I cannot chuse but commend those who though they cannot do what they would, yet are willing to do what they can ; And I know very wel, when I hear the Cocks crow, the Day is near upon breaking : This is most true, That the Devil is the Prince of Darknes, Darknes the Father of Ignorance, Ignorance the
A Father

To the Reader.

Father of Sin, and it is the Devils
black Boy by which he rules the
World: And tis as certain as what
is certainest, That the Devil can
transform himself into an Angel of
Light: God preached to Noah, and
the Old World rejected him; but the
Devil entred into Judas, and the
High Priests embraced and rewar-
ded him: If you would know where
the Devil keeps his Court, it is in
this World, he is the Prince of
the power of the World. It was
a most excellent speech of a famous
Minister in this City, whom I should
wrong if I should not name, Mr. PE-
TER STERRY: The Devil is
the God of this World; and he
that makes this World his Hea-
ven,

To the Reader.

ven, makes the Devil his God. In this world the De-vil hath his Agents, and their Actions are to keep you in Darkneß; and so they wil do, till MICHAEL and his Angels fight against S O R A T H and his Angels; For then Sorath (the Hebraik Letters of which Name amount just to the number of Six hundred sixty six) must fall; mean season, every one will labor to keep his own as long as he can, and so will the Devil his; But the time hastens, And He that shall come will come, and will not tarry; but until He comes, tis a point of wisdom for us to know, first of all, That we are Prisoners, and kept in Darkneß. Secondly, It is worth examining, who are our Jay-

To the Reader.

lors ? I say Scholars : and thus I begin to prove it : In Divinity they have given us a Translation of the Bible (such a one as it is) All the proper Names in Scripture they have given you in pure Hebrew Names in an English Character ; and yet al the Scripture was written for our Instruction : Pray do so much as reade me the four or five first Chapters of the first Book of Chronicles, and see what Instruction you can find there, the words not being translated into your Mother-Tongue; What Instruction can you have by them (unless Instruction to reade) and that's worse than nothing, for, Legere & non intelegere, neglegere est. The Scripture is a Myste-

rious

To the Reader.

rious piece, each word will teach you knowledg, each sentence will shew you your ignorance; and when you want knowledg you know whither to go for it (not to an idle Priest, but) to one that will not upbraid you for your labor. Besides all this, whole Sentences in Scripture are so translated that it would make a man sick to see them. Now Man was born to know: The first Vertue a Child aims at so soon as 'tis born, is Knowledg, which being hid from the Eyes of Man by the former baseness of Schoolers, Man for want of the Truth lays hold of what's next to him, right or wrong. When a Man is in the Water and like to be drown'd, he takes hold of what is next to him to

To the Reader.

*save his life, though it be but a Rush;
a poor business : Natural Instinct
teacheth a Man the Knowledg of an-
other being, there is a way to it ; for
there's no finis without a medium.
One saies this is the way , another
that : One saies, Lo, here is Christ;
and another, Lo, there ; every one
laies hold of what is neereſt to his
own apprehension ; and that's the
Reason men differ as much in Reli-
gion as they do in Apprehension ; So
soon as he hath gotten a thing called
Religion by the end, he must have
a piece of Scripture to back it with-
else it wil not hold water ; and this
hath made the Scripture, which is
the absolute Rule of Truth , to
become the Father of Error. Blame*

To the Reader.

me not for this expression; for Men are sometimes forced to father Children that are none of their own; and the Reason is, Because there are Knaves abroad in the world; For had not the Priests formerly absconded the Mysteries of Truth from us, Sermons would have been so cheap, that they would have been cried about the Streets for three half pence a dozen: But I well remember what is written of Gardiner the Bishop of Winchester in Queen Mary's Daies, when he lay upon his Death bed, If you open this Gap to the World, farewell all together, viz. Tythes, Gleab-Land, and the Diana, which not only England, but all the VWorld adores: And let

To the Reader.

me tell our States this (and I'll tell them no more) if there be any Truth in Histories, It cost Pilate dear for being ruled by the Priests, I hope they will not disdain my words, for it had been better for Pilate if he had been ruled by his Wife, though but a Woman. I leave now Divinity, and come to Physick; Who are they that cry out against Empericks? Who? The Colledg of Physitians; And why do they do so? They kill Men for want of Judgment: And who is the cause of this? Themselves forsooth; for if they taught Men the true Rules of Physick, is any Man so mad as to practice false ones? I may now joyn them both together like Simeon
and

To the Reader.

and Levi brethren in evil. When the Temple of Diana was on fire, out jumps the Image that fell down from Jupiter, from E P H E S U S to E N G L A N D at one leap, whom all the world adore, (some few Children of my Mother Nature excepted) and Silver Shrines must be made for her stil, Demetrius the Silver-Smith having taken him a Shop in Amen-Corner.

For my own part I could have written you deeper Notions in Physick than you shal find in this Book; but I write for Children, and Milk is fittest Food for them: Children must go before they can run, and the Colledg hath wrap't them up in the Blankets of Ignorance, and so they

To the Reader.

they intend to keep them until their dying daies: When the Ice is broken, you may see what it is that waters the Earth and makes it fruitful. Use what I have written, but abuse it not: If it be childish, tis like its Mother: Before you dispraise my work, put forth your own like a Man, if not, you shew your self but a Beast. Do as I do if you think it honesty; Examine your selves before you carp at others; and if you look but your faces in a true Glass, you shal find enough amiss at home to take up your whol time to amend: Man may meddle with Generals, but before he meddles with Particulars, let him look home to himself I have viewed over this Work, and acknowledg it as my own Child

To the Reader.

Child begotten in me by the Eternal
Providence of God, Errors mention=
ed in the Errata excepted: If it be
good, let the Father have the praise;
its corruption it hath drawn from its
Mother: If you be Godly, viz. Like
God, you will accept the will for the
deed; and let such as are so know,
That I am their Servant, and called
by Name

Nich. Culpeper.

The



The Names of several Books
Printed by Peter Cole, at the
Sign of the Printing-Press in
Cornhil by the Exchange.

A *Physical Directory*; or a Translation of
the *LONDON DISPENSATORY*: Where-
unto is added, The *Vertues* of the *Simples*
and *Compounds*. And in the second *E-*
dition are 784. *Additions*, the general
Heads whereof are these, *Viz.* 1. The
Dose (or Quantity to be taken at one
time) and Use, both of *Simples* and of
Compounds. 2. The Method of orde-
ring the Body after Sweating, and Pur-
ging Medicines. 3. Cautions (to all
ignorant people) upon all *Simples* and
Compounds that are dangerous. With
many *Additions* in every Page, marked
with the Letter *A*.

AN EPHEMERIS for the year 1651.
Amplified with rational *Predictions* from
the Book of the *Creatures*.

1. Of

Books printed by Peter Cole

1. Of the State of the Yeer.
2. What may probably be the effects of the Conjunction of *Saturn* and *Mars*, July 9. 1650. in *Scotland*, *Holland*, *Zealand*, *York*, *Amsterdam*, &c. and about what time they may probably happen. By *Nich. Culpeper*, Gent. Student in *Astrology* and *Physick*.

Seven Books of Mr. Jeremiah Burroughs lately published: As also the Texts of Scripture upon which they are grounded. Viz.

1. The Rare Jewel of *Christian Contentment*, on *Phil. 4. 11*. Wherein is shewed: 1. What *Contentment* is, 2. It is an Holy Art and Mystery, 3. The Excellencies of it, 4. The Evil of the contrary sin of *Murmuring*, and the Aggravations of it.
2. *Gospel-Worship*, on *Levit. 10. 3*. Wherein is shewed: 1. The right manner of the Worship of God in general: and particularly. in Hearing the Word, Receiving the Lords Supper, and Prayer.
3. *Gospel Conversation*, on *Phil. 1. 17*. Wherein

Books Printed

- in is shewed : 1. That the Conversations of Beleevers must be above what could be by the light of Nature. 2. Beyond those that lived under the Law. 3. And sutable to what Truths the Gospel holds forth. To which is added, *The Misery of those Men that have their Portion in this Life, on Psalm, 17. 14.*
4. A Treatise of *Earthly-mindedness*. Wherein is shewed : 1. What Earthly-mindedness is. 2. The great Evil thereof, on *Phil. 3.* part of the 19. vers. Also to the same Book is joyned, a Treatise of *Heavenly-mindedness*, and *Walking with God*, on *Gen. 5. 24.* and on *Phil. 3. 20.*
5. An *Exposition*, on the fourth, fifth, sixth, and seventh Chapters of the Prophesie of *Hosea*.
6. An *Exposition*, on the Eighth, Ninth, and Tenth Chapters of *Hosea*.
7. An *Exposition* upon the Eleventh, Twelfth, and Thirteenth Chapters of the Prophesie of *Hosea*.

Twelve several Books of Mr. William Bridg,
collected into one Volumn. Viz.

1. The great Gospel-Mystery of the
Saints

by Peter Cole.

Saints Comfort and Holiness, opened and applied to Christs Priestly Office.

2. Satans Power to Tempt; and Christs Love to, and Care of his People under Temptation.
3. Thankfulness required in every Condition.
4. Grace for Grace; or, The Overflowings of Christs fulness received by all Saints.
5. The Spiritual Actings of Faith, through Natural Impossibilities.
6. Evangelical Repentance.
7. The Spiritual-Life, and In-being of Christ in all Beleevers.
8. The Woman of *Canaan*.
9. A Vindication of Ordinances under the Gospel.
10. Grace and Love beyond Gifts.
11. The Saints Hiding-place in time of God Anger.
12. Christs Coming is at our Midnight.

Dr. *Hill's* Six Sermons.

Mr. *John Owens* Two Books.

Dr. *Sibbs* on the *Phylippians*.

The Best and Worst Magistrate, by Mr *Ob. Sedgwick*. Cum multis aliis.

In

In Laudem Authoris.

Henceforth let neither Midwives be afraid;
Nor teeming Women crave Lucina's aid.
The way is shorter, if they please to look,
Perusing heedfully this little Book
Of Natures Cabinet, thou hast the Key,
Wherby her Secrets all thou dost display.
Th' Anatomy o' th' Tools of Generation
Thou touchest first: And next the Child's Formation:
Wherein both Physick and Astrology
Are summon'd up: Thou shew'st the Remedy
Of Non-Conception; and Abort Miscarriage,
Which often frustrate the chief end of Marriage.
Nor leav'st thou here, for why, thy further care
For Travail, and for Child-birth doth prepare
Rules of advise: And lest the Infant born
Should want a Nurse, Thou here describ'st her Form;
Conditions, Qualities, and what pertains;
Confuting Authors that have spent their pains
In idle Fancies, not with Reason fraught,
Instead whereof thou Truth it self hast taught.
If any Women (which I hope none will)
Prefer their ign'rant Modesty 'fore thy Skill;
Their next Child-bearing may prove such a terror,
As may suffice them to convince their error.
If any Critick curiously repining,
Bark at thy Light that's now so publick shining:
Good men will say, Their Fury is thy Foyl,
And ever wish such Lamps may not want Oyl.
And seeing thou so well hast done thy part,
I wish Reward may follow thy Desert.
Long maiest thou live in this rare Work, till Time
Shall cease to be: Til when I'm ever thine.

Jer. Edmonds, Philomus.

(1)



BOOK I.

Of the Vessels dedicated to GENERATION.

PROÆMIUM.



Above all things, I hold it most fitting, that Women (especially Midwives) should be well skil'd in the exact knowledg of the Anatomy of these Parts. Let it not be objected to me, That many good Midwives are ignorant of it; What then? The more is the pity, say I:
B Must

Must not I teach my Child a reason of what it saith, because a Parrot can speak as plain as it, without it? A Midwife is (or else should be) Natures helper, and how can any help Nature, and not be well skilled in the Tools by which Nature doth her work? this then is the business of this Book, viz. To give you a brief, yet very perfect Anatomy, of those members which Nature useth as instruments to beget its like, which being done, in all reason the manner of Natures forming the work, and fashioning the Child in the womb, is next to ensue, and shall (the Lord assisting me) in the next place be handled.

The Instruments of Generation are two sorts, *Male*, and *Fæmale*, their use is the Procreation of Man-kind, the Operation is by *Action*, and *Passion*, the Agent is the *Seed*, the Patient, *Blood*; so that the Body of Man being composed by Action and Passion, he must needs, during his life, be subject to them both.

To return to our purpose, that this may be made cleer, and honest women know what they have to do, I shall divide this Book into two Sections.

Viz.



Viz. { 1. *The Genitals of Men.*
 { 2. *The Genitals of Women.*

Sect. 1. *The Genitals of Men.*

FIRST, for the *Genitals* of Men (for I hope good Women will pardon me for serving mine own Sex first) some prepare matter to make seed of, and they are called *Vasa Praparantia*; some elaborate, or work this matter, as the *Corpus Varicosum*, some make the seed fruitful, as the *Stones*; some carry the seed back from the stones, and those are called *Deferentia*; some keep, or contain the seed so carried, as the *Seminal Vessels*, or the *Prostates*, some ejaculate or cast out this seed from those *Vessels* into the Womb, as the *Tard.*

I would willingly speak a word or two of each of these apart, but lest kind women (whom my intent is to please in this Treatise (if doing good to them wilplease them) should be offended, that I explain not those strange Names which the *Rabbies* of our, and former ages have used to muffle up our Eyes, lest we should see the Truth, and so break their yoke of bondage from off our Necks) lest (I say) they should be offended, I desire them to take notice, that they shall find them all explained in an Alphabetical order at the latter end of the Book; the iniquity of former times hath bin such, that I want fit English terms to express them, unless I should coyn them, and that I leave to be done by such as affect novel-ties; If I should every time I mention their Outlandish words (part of which are *Greek* part *Latin*) stand to explain them, it would trouble the Readers patience much to read them, and Mine more to write them; therefore when you meet with them, search the Table at the latter end of the Book, and you may understand them.

I would desire such Gentlemen as are skilled in Anatomies (of which I am afraid there

(5)

there is but few) to pardon me in that I have not followed the vulgar rules of Anatomy, I desire you to know that I am not unskilled in most Anatomists that have written, and have been an Eye-witness in all I have written, my opinion is, that he is not very wise that altogether neglects Authors, but he is a Fool in grain that beleeves them before his own eyes. I commit my Writings to the tryal and censure of time as they have done before me, and shall with gladness imbrace that man that in the spirit of meekness (which is next of kin to the Spirit of God) tels me of my errors. Be diligent, be diligent, God and good Men hate idle Men and Women, and that you may be methodically diligent, be pleased to accept of this first Section, sub-divided into these ensuing Chapters, I hope you wil pardon me if I should be a little critical, or at least forbear your censure till you know and are able to prove I am in an error.

B 3

Of

<i>Of the Preparing Vessels.</i>	1.
<i>Corpus Varicosum.</i>	2.
<i>The Testicles or Stones.</i>	3.
<i>Vasa Deferentia.</i>	4.
<i>The Seminal Vessels.</i>	5.
<i>The Yard.</i>	6.

Of all these in order, and although (perhaps) they may be more than many of you have heard of, yet not one more than is true, not a tittle more than is useful.

CHAP. I.

Of the Vasa Præparantia.

Their Names. **T**Hese Galen calls ἀγγεία δια-
 ζευασίμα, and the Latins *Vasa*
Præparantia, the fittest term we in
 English can give them (for we must borrow
 terms of other Nations that we may make
 the common people believe wonders, that
 so our selves may grow rich and proud, and
 keep

keep folk in ignorance, though to their own undoing, and the loss of many a dear life) is preparing Vessels, which name is taken from their Office, Which *Use,* is to prepare that matter or substance which the Stones convert into Seed, and fit it for that work; they are in number four, two Veins, and as many Arteries.

And here by the way let me instruct you in one notion, (for I make no question but Physicians have kept you ignorant enough) the Liver is the original of blood, and distributes it throughout the Body by the Veins, its use is to nourish the Body, and repair decaying Flesh, and that you may conceive to be the reason why men which keep a very slender diet fall away in Flesh, because they want food to breed Bloud enough to nourish them: The Heart is the Original of the vital or quickning Spirit, which it distributes to the Body by the Arteries, I pray remember this all along, for you shall see some effects of it in the next Chapter.

The Veins (as I told you) are two, a right, and a left, the right *Neph-
bers* proceedeth from the *Vena Cava,*

Original.

the left from the Emulgent Vein, although happily, through that ignorance you have been trained up in, you know not what belongs to these Veins, neither is it my present task to teach you; yet hereby you may come to a sight of your ignorance, and that is the first step to knowledg; and I assure you, if you want love to knowledge, no more than I want will to teach you, you may (if God hinder not) have more by one half than you have, before you be two years elder.

I confess the Learned make a grievous quoyl what the reason is, these two Veins should proceed from a different Root; I could quote them, and mine own Opinion two, and I suppose you partly beleieve it; but I forbear, it being my Opinion, That yong Naturalists, aswel as yong Christians, ought not to be led into doubtful disputations.

Both Arteries arise from the great Arterie, which the Greeks call *α'οση*, which is indeed the great Trunk and Original of all the Arteries.

Of the Corpus Varicosum.

YOU remember what I told you ~~was~~ the use of the Veins and Arteries, the preparing Veins and Arteries, the one carrying Blood, the other vital Spirit, all tending to the propagation of Man; all Four tend down directly to the Stones: 'Tis not my present scope to tel you which way: They serve as Laborers to carry to the Stones what they need; as Laborers carry Bricks and Morter to Masons to build an house, so these carry Bloud and vital Spirit to the Stones to make *Its Use.* Seed, and now you know whereof Seed is made, but stay a little: Laborers temper their Mortar before they bring it to the Brick-Layers; neither is it fit the Stones should do all the work themselves, having four servants to attend them; therefore these four Vessels, though at their first descention they keep at a small distance the one from the other, yet before they enter the

the Testicles or Stones (call them by which name you please) they make a most curious implication, intertexture, or twisting the one with the other, which the Greeks call *απασομασις*, (if I be not mistaken, the word signifies a *Kiss*) Sometimes the Veins go into the Arteries; sometimes the Arteries into the Veins, then they separat again, the beholding of which, brings an exceeding deal of delight to the eye, and content to the mind (I could shew it any man in the Anatomy of a Dog) this implication, weaving or twisting (as I called it before) is that which some Chyrurgions call, *Pampiniformis*; and some, *Corpus Varicosum*, which was the thing proponnded to be treated of in this Chapter.

I do confess the same contexture of Veins and Arteries, though not in the same form may be found in other parts of the Body, as in the Arms and Legs; else a man being there wounded could not bleed to death; for unless the vital Spirit comes out aswel as the Bloud, he might but lose his nourishment for the time, he could not lose his life. But to proceed —

The

The Substance of this interweaving of the Veins and Arteries is very hard, long, almost in form of a Pyramide, without any sensible hollownesse.

Substance

Form.

Their Use is to mix exactly the Blood and vital spirit, and of them both to make one Body, they begin also to change the colour of them from Red, to White, that so the Stones may have a fit matter to work upon, and the easier work to do, therefore this interweaving reacheth down even to the Testicles themselves, till it even pierce their Substance.

Use.

CHAP. 3.

Of the Testicles, or Stones.

THE Stones are called in Latin, *Names,*
Testes, that is, Witnesses, because they witnes one to be a Man; Ask the Pope else, he wil tel you I say true. The Greeks call them *διδυμς*, because they are two.

I need not tell you where they
 are

Place.

are placed, for every Boy that knows but his right hand from his left, knows that.

*Sub-
stance*

Their Substance is white, soft, and spongy, full of small Veins and Arteries, and that's the reason that when humors flow down into them they swell to such a bigness.

Form.

Their Form is Oval, but their bigness is not alike, say Authors; he that hath a mind to know, 'tis but feeling; They say the left is the biggest, but the right is the hottest, which (say they) breeds the best and strongest Seed; and so they set Nature together by the ears with it self, as though the Stones could not agree in their own action.

Each Stone hath a Muscle, which *Muscles* the Learned call *Cremaster*, from the Greek word *κρεμαζω*, which signifies to hold up, because they pull up the Stones in the act of Generation, that so the Vessels being slackned, may the better avoid the Seed: Age and sickness weaken these Muscles, and then the Stones hang down lower than they do in youth and health.

The

The use of the Stones is, 1. To *Use*
 convert Bloud and Spirit into Seed
 for the procreation of Man, and yet by your
 leaves they convert not all the Bloud that
 comes to them into Seed, but keep some
 for their own nourishment. 2. They ad
 heat, strength, and courage to the Body,
 and that appears, because Eunuchs are nei-
 ther so strong, hot, nor valiant as other
 Men : neither is an Ox so hot, nor valiant
 as a Bull.

As for the Tunicles or Skins that cover
 and enwrap the Stones, they conducing no-
 thing to our present scope, I willingly o-
 mitted them.

CHAP. 4.

Of the Vasa Deferentia.

THE Vessels called *Deferentia*, are
 those which carry the Seed, being
 perfected and throughly concocted by the
 heat, and force of the Stones, from
 the Stones to the Seminary Vessels, *Their*
 which are ordained to keep it, till *Office.*
 time

time serve for, or need require its expulsi-
on.

~ They are in number Two, and *Num-*
no more, in colour white, in sub- *ber.*
stance nervous, or sinewy, they
have a certain obscure hollownes in them,
and therefore *Herophilus* calls them *modus*
σπέρματος, or the *Spermatick Pores*.

They arise up from the Stones even up
to the Belly, not far distant from the pre-
paring vessels, when they are come

Use. into the cavity of the Belly, they
turn back again, and pass to the

back side of the Bladder, between it and
the right Gut, when they come near
the neck of the Bladder, they are joyned to
the Seminal Cels, which are not much un-
like the Cels of an Hony-comb; these Cels
contain an Oyly substance, for they draw
the fatty substance from the Seed, which
they empty out into the passage of Urine,
chiefly in the act of copulation; the sup-
posed reason is, that the thin internal skin
of the Yard be not offended with the acri-
mony or sharpness of the Seed, the *Vasa*
Deferentia having passed, these fall into the
Glandule Prostata, which are the Vessels
ordained

ordained to keep the Seed, to them now
turn we.

CHAP. 5.

Of the Seminal Vessels.

THe *Prostata*, or *Glandula Seminales*, are of such a Body as the vulgar when they find the like in their meat, call **Kernels**.

Discription.

Place. They are placed between the neck of the Bladder and the right Gut.

These compass about the *Vasa Deferentia*, and through the midst of these passeth the *Urethra*, or common passage both for Seed and Urine, you may if you please call it the Conduit of the Yard, I know not suddenly what fitter English word to give it; I am perswaded, and I have some hundreds of crabbed terms to witness it, that the Physitians have taken far more pains to lead men into ignorance, than I shall or can do to teach them knowledg, the ignorance of our forefathers made Physitians laugh

in their sleeves : but the end of all things hastens, and that knowledg is breaking out which shall so enlighten the world, that he who hath but half an eye may see their baseness without a pair of Spectacles : at the mouth of the *Urethra*, where it meets with the *Vasa Deferentia*, which is (as I told you) in the Seminal Vessels, is a *Caruncle* (there is another of their terms) in plain English a thick Skin, its Office is, that the Seminary Vessels being of a spongy nature, might not shed the Seed against their wills. This Skin which is very full of pores, the pores open through heat in the act of copulation, and so gives passage to the Seed, which being of a very subtil spirit, (and the subtiler for being moved) wil pass through as Quicksilver passeth through Leather, you can see no holes in the Leather by which it passeth, neither can you in this Skin, unless in the Anatomy of a Man that had some violent running of the Reins when he died, then they are conspicuous; for indeed these Vessels are the proper seat of that disease : Besides many times by hanging of a Dog, his breast being swelled by retaining his breath, and his bowels being

com-

compressed by swelling of that, hard dung sticking in the right Gut (which will alwaies be if you give him binding meat the day before you hang him) doth so compress these Vessels that you may plainly discern these passages or pores open.

Many times when children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to kill, than cure Children) I say, many times in drawing away the Stone, these Vessels are torn, and then if happily the patient happen to live, he may keep other mens Children if he please, but will never be able to get one of his own.

Their substance is hard and spongy, of the bigness of a Walnut, or very neer, and their Use was taught you in the former Chapter.

C H A P. 6. Of the Y A R D.

THe Latins have invented very many names for the Yard, I suppose done by venereous people (which Rome it seems

was full of then, (since which time vices have encreased there faster than vertues) I intend not to spend time in reherfing the names, and as little about its form and sci-tuation, which are both well known, it being the least part of my intent to tell people what they know, but teach them what they know not.

I. The Parts of it are partly com-mon to it and the rest of the body, as, 1. the outward skin, which in-vesteth the whol Body, the Eyes, Mouth, &c. excepted, as also the top of the Yard, the Greeks call it *ἐνδερμῖς*, the Latins, *Cuticula*; and we in English, the outward Skin, or scarf Skin; it is very thin, as thin as the skin you pill off from the outside of a Codling, it is easily lost, and as soon grows again, and is altogether void of sence, you may easily thrust a needle through it and feel no pain; its use is to defend the other skin from dust, smoke, or what else might offend it, or pe-netrate its subtil pores.

2. The skin the Greeks call *δέρμα*, the Latins *Cutis*, which is somewhat thick, and full of pores, through which the sweat, and fuliginous

fuliginous vapors of the third concoction, (which concocts blood into flesh) pass out, these pores are ~~very~~ many, as thick as the holes in a Sieve, but not so big, indeed they are as thick as they can be, and so small that they are not visible to the eye, therefore Physicians call sweating, and the passage of vapors through them, *Insensible Transpiration*, indeed they are far wider in some Men and Womens Bodies than they are in other some, and that's the reason some sweat more and easier than others do: I confess this skin is somewhat thinner upon the Yard, than it is upon some other parts of the Body; flabby, when the Yard stands not, but stiff when it doth, this skin is very sensible, because the Nerves concur to make up its being. (And here I beseech you take notice of another grand truth, *viz. That the Brain gives both sense and motion to the Body by the nerves, or sinews (as the vulgar call them.)*) And yet *Aristotle* for all his great learning, was of opinion that the sense lay in the flesh, not in the skin; and *Avicenna* a notable *Arabian* Physician, held it lay in the fat, which is more ridiculous than the former.

3. The *Carnea Membrana*, or fleshy Skin (so called because it lies between the flesh, not because its body is fleshy) passeth in other parts of the Body underneath the fat and sticks close to the Muscles, but in the Yard there is no fat at all, only a few superficial Veins and Arteries pass between the former Skin and this, which when the Yard stands, are visible to the eye.

These are the parts common both to the Yard, and also to the rest of the Body, which although I have been somewhat large about, yet I cannot account it tedious, because it conduceth to the teaching of knowledg to my Country Men and Women, who have been too long reigned in with the bridle of Ignorance by Physitians, that so they might the better be ridden by them; for just for all the world as the Popish Priests serve those they call the Laity, (which is but a word derived from the Greek word, λαός, which is People in plain English, as though the Priests were no People, but either Angels, or (which is more probable, Monsters) as I say, the Popish Priests serve their Laity, so do our Physitians serve the commonalty of this Nation; viz.
Hide

Hide all from them they can, for they know, (as well as I know I am alive) that should the vulgar but be a little acquainted with their mysteries, all their juggling and knavery would be seen; and their wealth and esteem which is the *Dianna* they adore, would be put to a *non-plus*; and that's the reason when you hear any of them cry out against Me for writing Physick in my Mother Tongue, they bring no other Arguments than what the Papists bring for themselves in the same Point, neither have they wit enough to make any better: One holds the *Word of God*, the other *Physick* to be a mystery, and the vulgar must be ignorant in both, or else will they do themselves a mischief.

Parts of
the Yard
particular to
it self.

Those parts of the Yard which are peculiar to it self, and to no other part of the Body, are Six.

1. *Two Nervous Bodies.*
2. *The Septum.*
3. *The Urethra.*
4. *The Glans.*
5. *The Four Muscles.*
6. *The Vessels.*

Of these in order.

The

The Two Bodies: (for they are Two though joyned together) are long, hard, and sinewy, they are spongy within and full of black Blood; the spongie substance of the inward part of it, seems to be woven together like a Net, and consists of innumerable twigs of Veins and Arteries: The black blood contained therein, is very full of spirits, and the Latins call it *Pectiniformis*; The Delights or Desire of *Venus*, adds heat to these, which causeth the Yard to stand; and that's the reason venereal sights and venereal tales will do it (it need be no stranger to any, that *Venus* (being a Planet cold and moist) should add heat to those parts, that the *Moon* (being colder and moister than she) should burn by night, as the Scripture witnesses, *Psal.* 121. 6. an Astrologer can give you a Natural reason of either) the hollow spongy intertexture or weaving was ordained purposely to hold or contain the spirit or venereal heat, so that the Yard may not fall before it hath done its work: You see what a rational piece the Lord made when he made Man. These two Lateral or side-Ligaments of the Yard, where they are thick and round, spring from the

lower part of the Share bone, and not from the upper part, as *Galen* dreamed, at their begining they are separated the one from the other, and resemble a pair of Horns, or the letter Y; where the *Urethra* or common channel of Urin and Seed passeth between them.

2. They so soon as they come to the joyning of the Sharebone, are joyned by the *Septum Lucidum*, which is my second internal part to be described, it is in substance white and nervous, or sinewy, its office is to uphold the two lateral or side ligaments, and the *Urethra*.

3. The *Urethra* is the third of the internal parts of the Yard, and (for all Physicians have given it such a uncouth word) it is nothing else but the channel by which both Seed and Urin is conveyed out.

It is in substance, sinewy, thick, soft, and loose, like to that of the side Ligaments before mentioned, it begins at the neck of the bladder, yet doth not spring from it, (for if you boyl the bladder, you may see it separate it self from it) but is only joyned to it, and so passeth to the Glans.

In the begining of it are three holes, one

in the midst which is largest, which receives the Urin into it ; the other two are smaller, which are sent from each Seminal Vessel to it, by which it receives the Seed.

4. The Muscles of the Yard are four, two on each side: but before I treat of them, give me leave to tell you what a Muscle is, *A Muscle is an Instrument of voluntary motion, without which no part of the Body can move it self*, it consists of fibrous flesh to make up its Body, of Nerves, for its motion, of Veins for its nourishment, of Arteries for its vital heat, of a *Membrana*, or Skin to knit it together, and to distinguish one Muscle from another, and all of them from the Flesh ; you may, if you look, easily distinguish them, in a Leg of Mutton, or any other meat where they are. But to proceed ; The Yard (as I told you) is endued with four of them, two on each side ; It is not my present scope to shew whence they arise, only take notice, that the one of each side is shorter and thicker, and their use is to erect the Yard and make it stand, and are therefore called *Erector*. The other are longer and smaller, and their office is to dilate or open the lower

wer part of the *Urethra*, or Channel, both for the making water, and avoiding the Seed; and is therefore called *Accelerator*.

5. The *Glans* is the extream part of the Yard, soft and of an exquisite feeling, by reason of the thinness of the skin wherwith 'tis covered; it is also covered with the *Preputium* or fore-skin, which in some men cover the top of the Yard quite close, in others it doth not, which moving up and down in the act of Copulation, brings pleasure both to the Man and Woman: The top of this is that which the *Jews* were commanded to cut off on the eighth day; The Ligament by which the *Preputium* or fore-skin is tied to the *Glans*, is called *Frenum* or the Bridle.

6. The Vessels of the Yard are, Veins, Nerves, and Arteries. And yet *Vessalins* affirmed (though most falsly) that there was neither Vein nor Nerve in it. Some Veins and Arteries pass by the Skin, and (as I told you before) are visible to the eye; others pass by the inward part of the Yard; here the Arteries are wonderfully dispersed through the Body of the Yard, far exceeding the dispersion of the Veins, for the
right

right Artery is dispersed to the left side, and the left to the right side.

It hath two Nerves, the lesser of which is bestowed upon the Skin, the greater upon the Muscles and body of the Yard.



Sect. 2.

Of the Genitals in Women.

HAving served my own Sex, I shall see now if I can please the *Women*, who have no more cause than Men (that I know of) to be ashamed of what they have, and would be grieved (as they had cause, for they could not live) if they were without, but have cause, if they rightly consider of it, to thank me for telling them something they knew not before.

I shall divide it into these Chapters.

Of

	Chap.
<i>Of the Pri-uy passage.</i>	1.
<i>Of the Womb.</i>	2.
<i>Of the Stones.</i>	3.
<i>Of the Spermatick Vessels.</i>	4.

CHAP. 1.

Of the Pri-uy passage.

IN this I shal consider but these Seven following parts.

1. The Lips, which are visible to the eye at first sight, they are framed of the common coverings of the body*

**You may see what they are at the beginning of the Chapter of the Yaird.* & have pritty store of spongyfat, their use is to keep the internal parts from cold and dust.

2. The *Nympha* or Wings, which appear when the Lips are severed, they are framed of soft and spongy Flesh, and the doubling of the skin, placed at the sides of the Neck; they compass the *Clytoris*, and in form and colour resemble the Comb of a Cock.

3. The

3. The *Clytoris* is a sinewy and hard body, full of spongy and black matter within; as the side Ligaments of the Yard are, in form it represents the Yard of a man, and suffers erection and falling as that doth; this is that which causeth lust in Women, and gives delight in Copulation; for without this a Woman neither desires Copulation, or hath pleasure in it, or conceives by it.

4. Under the *Clytoris*, and above the Neck, is the passage of the Womens Urin, so that the Urin of the Woman comes not through the Neck of the Womb, neither is the passage of the Urine common, as in Men, but particular and by it self, therefore in Injections for suppression of Urin in Women, or the like, you may, if you have not a care, easily err, by putting the Syringe into the Neck of the Womb instead of the passage of Urin.

5. Neer this are four Caruncles or Fleshy Knobs, which because they resemble the form of Mirtle Berries, the Latins call them *Myrtiformes*; these are round in Virgins, but hang flaccid when Virginitie is lost, the uppermost of them is largest and forked, that so it may receive the neck of the
the

the passage of Urine, the other are below this on the sides, they all keep back both air and other things from entering the neck of the Womb.

6. In Virgins these Caruncles or Knobs are joyned together by a thin and finewy Skin, or *Membrana*, interlaced with many small Veins, which hath a hole in the midst, through which the Menstrual Blood passeth, about the bigness of ones little finger, in such as are grown up, this is that noted Skin which is called *Hymen*, and is a certain note of Virginity where ever it is found, for the first act of Copulation breaks it. I confess much controversy hath been amongst Anatomists concerning this, some holding there is no such thing at all, others that it is, but it is very rare, the truth is, most Virgins have it, some hold all, I must suspend my own judgment till more yeers brings me more experience; yet this is certain, it may be broken without Copulation, as it may be gnawn asunder by defluxion of sharp humors, especially in yong Virgins, because it is thinnest in them, as also by unskilful applying *Pessaries* to provoke the Terms, and how many waies else God knows. The

3. The *Clytoris* is a sinewy and hard body, full of spongy and black matter within; as the side Ligaments of the Yard are, in form it represents the Yard of a man, and suffers erection and falling as that doth; this is that which causeth lust in Women, and gives delight in Copulation; for without this a Woman neither desires Copulation, or hath pleasure in it, or conceives by it.

4. Under the *Clytoris*, and above the Neck, is the passage of the Womens Urin, so that the Urin of the Woman comes not through the Neck of the Womb, neither is the passage of the Urine common, as in Men, but particular and by it self, therefore in Injections for suppression of Urin in Women, or the like, you may, if you have not a care, easily err, by putting the Syringe into the Neck of the Womb instead of the passage of Urin.

5. Neer this are four Caruncles or Fleshy Knobs, which because they resemble the form of Mirtle Berries, the Latins call them *Myrtiformes*; these are round in Virgins, but hang flagging when Virginity is lost, the uppermost of them is largest and forked, that so it may receive the neck of the

the passage of Urine, the other are below this on the sides, they all keep back both air and other things from entering the neck of the Womb.

6. In Virgins these Caruncles or Knobs are joyned together by a thin and sinewy Skin, or *Membrana*, interlaced with many small Veins, which hath a hole in the midst, through which the Menstrual Blood passeth, about the bigness of ones little finger, in such as are grown up, this is that noted Skin which is called *Hymen*, and is a certain note of Virginity where ever it is found, for the first act of Copulation breaks it. I confess much controversy hath been amongst Anatomists concerning this, some holding there is no such thing at all, others that it is, but it is very rare, the truth is, most Virgins have it, some hold all, I must suspend my own judgment till more yeers brings me more experience; yet this is certain, it may be broken without Copulation, as it may be gnawn asunder by defluxion of sharp humors, especially in yong Virgins, because it is thinnest in them, as also by unskilful applying *Pessaries* to provoke the Terms, and how many waies else God knows. The

The Caruncula. or fleshy Knobs together with this, resemble the form of a Rose half blown, and therefore anciently called a Flower, and thence came the word [*To deflower a Virgin.*]

7. The neck of the Womb, is nothing else but the distance between the privy passage and the Mouth of the Womb, into which the mans Yard goes in the act of Copulation, and in Women of a reasonable stature, it is eight Inches in length.

Its substance is fleshy without; skinny, and exceeding wrinkled within. And it is so wrinkled,

1. That it may better retain the Seed in the act of Copulation.

2. That it may dilate and stretch, in the travail or bearing of Children, that the passage may be wider; the neck of the Womb is seated between the passage of Urine and the right Gut, to shew fond man what little reason he hath to be proud and domineer, being conceived between the places ordained to cast out Extrements, the very sinks of the Body, and in such a manner that his Mother was ashamed to tell him how.

It hath two *Membrana*, and if you cut them

them you may perceive between them, a spongyous flesh, such as is found in the side Ligaments of the Yard, which containeth spirits, and causeth it to swel in the act of Copulation, and furnished with innumerable Sprigs of *Veins* and *Arteries*.

CHAP. 2.

Of the W O M B.

Galen and Hippocrates, and most of the Greeks call the Womb *μήτρα*, and *ὑστέρα*, and some *ἰστέρα*; and therefore *Names.* the usual word the Septuagint gives for [great with child is] *ἡ ἰστέρα ἡ μήτρα*, the Latins call it, *Matrix*, and *Uterus*; and we English, some follow the Latin word *Matrix*, but the only English word is, the Womb.

Parts. Its Parts are two, The Mouth of the Womb, and the bottom of the Womb.

1. The Mouth is a hole at the entrance into it, which may be both dilated and shut together like a Purse, for although in the act of Copulation it be big enough to receive

ceive the *Glass* of the Yard, yet after conception it is so close shut that it will not admit the point of a Bodkin to enter; yet again at the Womans Delivery it is so open that it makes room enough for the Child to come out be it never so big. This was the matter of *Galens* admiration, and gives cause to every one of us to admire at the wonderful works of God in the Creation of Man; Who is there that knows himself, but may know there is an Al-powerful God?

If the *Matrix* be inverted, hardened, ulcerated, have scars on it, or be too moist, there can be no Conception; for if it be inverted, it is not directly opposed to the Yard, then cannot the Seed be directly cast into it, then the Seed cools and by consequence becomes unfruitful; If it be hardened, it admits not the entrance of the *Glass*, on top of the Yard; If it be ulcerated it flies on the very touch of the Yard; If it have a scar on it, there is no way for the Seed to enter in; If it be too moist it cannot retain the Seed when it is in; Of all these their Signs and cures in another Chapter. Only take notice that *Hippocrates* in his first

Book

Book of the Diseases of Women affirms that the often use of the act of Copulation makes the Womb slippery and hinders conception.

Figure. The Womb it self in Figure is almost perfectly round, in Virgins it exceedeth not the bigness of a Walnut, yet when a Woman is conceived it dilates it self to that Capacity that it is able to contain the Child.

It is smal, because the Seed is but little in quantity which it ought to imbrace and cherish.

Its frame. It is made up of two Skins, the one internal, the other external; the external is thickest, and very smooth and slippery, if you except those parts where the spermatick Vessels enter into the Womb; the internal is full of holes.

It differs much in form from the *Matrix* of Beasts, and that *Galen* was ignorant of, for indeed and in truth, *Galen* never saw a Man nor Woman dissected in his life time, it being accounted abominable in his time to use such supposed cruelty upon a dead Corps, and therefore he dissected only Apes, which was the cause he wrote such an Apish Anatomy. D It

It hath but one only cavity, and yet *Mundinus* his opinion was, That there were seven Cels in it; and he, and *Galen*, and other Anatomists (the later Writers that have written of Anatomies, yet never saw a Woman Anatomized in their lives, because they were famous men, were followed as little god-a-mighties that they cannot err) have so poysoned the world with this Doctrine, that most Midwives that I have talked with, hold indeed that the Womb hath seven Cels, each able to contain a Child a-piece (forsooth) and so a Woman may have seven Children at one birth naturally, and no more; and this is just as true as the Moon is made of a Green Cheese. There is in truth but one only cavity in the Womb, and I cannot but admire why any that hath seen a Woman Anatomized should be of any other opinion, unless they should take the holes where the spermatick Vessels come into the Womb to be Cells. I shall (God willing) in my next Book speak more of the Conception of Twins in the Womb, and also how they are seperated.

I shal here end with the Womb, for what else necessary concerning it is to be described, the next Book will manifest, *Chap.*

C H A P. 3.

Of the S T O N E S.

THe Stones of Women (for they have such kind of toys aswel as Men) differ from the Stones of Men.

1. In place ; for they are within the Belly in Women, but without in Men.
2. In quantity ; for they are less in Women than in Men.
3. In form ; for they are uneven in Women, but smooth in Men.
4. They are not stayed in Women by Muscles, but by Ligaments.
5. They have no *Prostates*.
6. They differ in figure ; for they are depressed or flattish in Women, but oval in Men.
7. They have but one skin, whereas Mens have four ; and the reason is, because Mens are exposed to the cold, as being without the belly, so are not Womens.
8. Their substance is more soft then in Men.

9. In temperature they are colder than Mens are.

And thus much briefly for the *Stones*.

CHAP. 4.

Of the Seminal Vessels.

THe Spermatick Vessels in Women also are divided into *Preparantia*, or Preparing Vessels; *Deferentia*, or Carrying Vessels.

The *Preparantia* differ not in number from those in Men, for they also are Four, Two Veins, and Two Arteries; their rise or original is the same also as in Men; the right Vein springeth from the trunk of the *Vena Cava*, (what the *Vena Cava* is, you shalbe taught at the latter end of the Book, where al the hard Names shalbe explained; and that course hereafter will I keep in all my Writings) The right Vein (I say) springeth from the trunk of the *Vena Cava* under the Emulgent, but the left springeth from the Emulgent of the same side.

Both Arteries spring from the great Artery, which the Greeks call *αορτη*.

Yet

Yet there is some difference between the Preparing Vessels in Men, and those in Women; else I need not have troubled my self about them. *

1. They are shorter in Women than they are in Men, because their passage is shorter, the Stones of a Woman lying within the Belly, but of Men without, in lieu of which they have far more wreathings to and fro, in and out, than they have in Men, that so the Seed may be the better prepared; the often turnings to and fro making amends for the shortness of the passage.

2. They are not united (as they are in Man) before they come to the Stones, but are divided into two branches, whereof the greater only passeth to the Stones, the lesser to the Womb, for the nourishment both of it self, and the Infant in it.

One quaint Observation let me Note, and then I have done with the Preparing Vessels, it is this: The Spermatick Veins receive the Arteries as they pass by the sides of the Womb, and so there is a mixture between the Vital and Natural Blood, that so the work might be the better wrought; for if you blow up the Sperma-

tick Vein with a Quill, you may perceive both the right and left sides of the Womb blown up, from whence may be easily apprehended the communion of al the vessels of the Womb.

Deferentia. The *Deferentia*, or carrying vessels, spring from the lower part of the Stones; They are in colour white, in substance sinewy, they pass not to the Womb streight, but wreathed, that so the shortness of the way may be recompenced by the multitude of the windings; near the Stones they are broad, after that narrower, near the Womb they become broad again.

There proceed two parts from the Womb which resemble Horns, and are called, the Horns of the Womb; and they may be seen in female beasts as well as Women, though their Wombs differ far; in these Horns do these *Vasa Deferentia* end, and by them pass into the Womb.

And




AND thus much for my First Book, which contains the Anatomy of the parts dedicated to the Procreation of Man, or at least of so many of them as may serve for a Ground-work to the following Discourse; and this needs no guide, as being it self the guide and Basis to the whol Work.



BOOK II.

*Of the Formation of the Child
in the Womb.*

P R O Æ M I U M.


 What the first sin of the Devils
 was, we neither know, nor was
 we ever any able to tell us, it may
 be (did I say [it may be] nay
 out of question) 'tis well we
 know it not, for did we, as sure as a Club
 we should labor to do the like: But *Adams*
 sin we know was Pride, he would fain have
 been a little God-almighty, and his Wife a
 Goddess, and this he left hereditary to all
 his

his Posterity, so that the first sin that you can perceive a Child guilty of, is Pride, and this is so bred in the bone, that 'twill never out of the flesh. I would willingly have omitted here the proud conceits of the learned Rabbies of our Age, to wit, that no creature is rational but Man (as intending to write of it hereafter in another Treatise) whereas indeed there is no natural wisdom which Man hath found out by his long study, but the same is naturally to be found in the creatures taken in *Sensu Conjuncto*, nay and far excelling man, nay, the best of men breathing, when they have spent their time and tired their brains in study; it's possible a few Creatures (as Horses, and Oxen, and Asses, and the like) which Man hath brought up in slavery, may not be so rational as their Masters; a Bird that hath been brought up in a Cage will fly into the Cage again though you take him out and set him on the further side of a Table; but a Bird that was brought up in the Woods, and so knows what liberty is, if you shut him in a Cage he will go neer to die for madness. The reason is because the first knows not what liberty is, but by bondage is in a sort deprived

deprived of reason. Did not the wisest of men say, Oppression will make a wise Man mad? And is Madness ought else but a deprivation of Reason? We cannot know whether Creatures at Liberty have any Religion or Knowledg of God or not, we may guess from *Psal.* 104. if we do but mark what we reade, that they have; however this is certain, they never went together by the ears about it as we have done, but as for an absolute Common-wealth, take it as a Free-State, or Monarchical, Man comes as far short of the wisdom of the Creatures as I do of the wisdom of *Solomon*.

1. Take such of the Creatures as hold a Free-State, and if *Solomon* may be beleev'd such are *Ants*, some Countries call them *Pismires*, some *Pisants*, and some *Emmits*, *The Ants have no King, yet go they forth in Bands*; they have no King, therefore a Free-State; they go out in Bands, therefore have they Government. The word [*Band*] signifies Government, as well as Number, for Soldiers ungovern'd will sooner make a Rout than a Regiment. *Ants* labor all for the publick good (as you may see if you do but observe them) and mind not private interests,

interests. Oh that we could learn to do but so !

2. Take another, Monarchical State, and they are Bees, reade but *Butler his Book of Bees*, written altogether from experience, and you shall see what an admirable Martial Common-wealth they keep, how patient in private wrongs, for if you abuse a Bee in the fields she will not sting you if she can possibly get away without, yet do but affront them at home then the wrong is publick, then if you would save your self you must run for it : The truth is, no Monarchy of men throughout the whol Universe was ever comparable to them, and yet they never read *Ethicks*, and are utterly unacquainted with *Machiavelianism*, whereas Man for al his Reason he brags so much of, and al his Reading and Learning could never frame such a Monarchy, but may, nay hath undone it self even by Civil Wars, (the worst of all other) witness the *Grecian* and *Roman* Monarchies, that I may not speak one word of *England*.

The very truth is, Man hath far more pride than other Creatures, (the Lord keep me from such Reason) who having torn a little knowledg

knowledge from one Creature, and a little from another, and by comparing what one Creature doth with what another doth, having a few of them bred up in subjection and slavery, that they can have no commerce one with another, unless it be to pity one another in their slavery (for 'tis palpable that Birds and Beasts understand one anothers Language, though we understand but little of theirs, the *Cucko* excepted) so that for want of liberty they cannot come to the knowledg of their own state; And then Man vapors, That he is the only Rational Creature upon the Earth: Oh abominable pride!

The consideration of this should humble Man; and it would do so too, if he would but seriously and without partiality consider, That God at first created him but a little lower than the Angels, and crowned him with Glory and Honor; but he by his pride and ambition, because he would become a little God, hath plunged himself into the depth of misery, that he is in a further degree lower than the Beasts; he was created lower than the Angels, for the curse of God for *Adams*'s sin lies far heavier upon

upon man than it doth upon the rest of the Creatures, it is true, they are thereby made subject to vanity, but by constraint, not willingly, and therefore they groan for deliverance ; but man is naturally so far from being sensible of the misery of that Original of all sin, that he vapors as though he knew wonders : When a man hath puzzled his brains all his life time in the study of Physick, he must die, and (if he be ingenuously honest) confess upon his death bed that his dog that lies in his chimney corner is a better Physitian than himself, and yet he never read *Hippocrates*.

This may make even the *Colledg of Physicians* hear and fear, and do no more proudly, when their Worships may go even to the Beasts to learn, and take notice what the Spirit of God teacheth them and me, *Job*, 12. 7, 8. *Ask not of the Beasts, and they shall teach thee, and the Fowls of the Air, and they shall instruct thee ; Or speak to the Earth and it shall teach thee, and the Fishes of the Sea shall declare unto thee.* Look upon it Colledg, look upon it, and when you do look upon it, do as the Peacock doth when he looks upon his Legs.

I was.

I was something the larger upon this Subject, because the knowledg of it is one means to move men to look up to Jesus Christ, and expect His Spirit, and to long after an Union with God through Him, when they do but see what miserable Creatures Sin hath made them : Besides, hereby a man may sooner com to the knowledg of himself, which is the greatest of all Earthly knowledges.

I come now to the matter, which is, How proud, though miserable, Man is formed in the Womb.

That this may be plainly and methodically handled, take notice, That the parts of a Child in the Womb, are :

1. *Partly Proper.*
2. *Partly Common.*

These I shall divide into Two grand Sections.

Sect.



Sect. 1.

*Of the Parts proper to the
Child in the Womb.*

I Call those parts proper to the Child in the Womb only, which help either to nourish it there, or to cloath or defend it there; and are either cast away, or are of no use, it being born.

These I shall divide into Two Chapters.

1. *The Umbilicares, or Navel-Vessels.*
2. *The Secundine.*

The first serves for its internal use: The second for its external. The first nourisheth it; the second cloaths it, and defends it from wrongs.

C H A P.

C H A P. 1.

*Of the Umbilicares, or Navel-
Vessels.*

They are in number Four : One Vein, Two Arteries, and that vessel which is called *Urachos* ; of all which apart.

1. The Vein is the nourisher of the Infant even from the beginning of the Conception, to the time of Delivery, till it breath the air, and concoct its food as we do.

It ariseth from the Liver of the Child, and when it hath passed the Navel it is divided into two parts, and these two are again divided and subdivided, the branches being upheld by the Skin called *Chorion*, (of which more anon) and are joyned to the Veins of the Mothers Womb, from whence they have their blood, for the nourishment of the Child.

2 The Arteries are two, one on each side, which proceed from the Iliack Branches of the great Artery of the Mother, by these is the vital blood carried to the child being ready concocted by the Mother.

3. A Ner-

3. A Nervous or Sinewy Production is led from the bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*, and its use (as the word signifies, for we must use Greek words else how should we keep people in ignorance) is to convey the Urin of the Infant from the Bladder to the *Allantois*.

I confess various are the opinions of Anatomists concerning this, some denying any such thing to be in the delivery of Women, but only in Beasts, some shew their ignorance, others their skill in the Art of disputation, and some few their experience, which I shall quote.

Bartholomew Cabrolus, a Chyrurgian, and the ordinary Dissector of the Anatomies to the Colledg of Physitians at *Mompeler* in France, records an History of a Maid whose Water being a long time stopped did at last issue out through her Navel.

Johannes Fernelius, Pathol. Chap. 13. records the like of a Man of thirty yeers of age, who having a stoppage in the neck of his Bladder, his Urin issued out at his Navel many months together, and that with-

out any prejudice at all to his health, which he ascribes to the ill tying of his Navel, whereby the *Urachos* was not wel dried.

Velchier Coiter quotes such another, in a Maid of 34. yeers of age, at *Norimberg* in *Germany*; I confess these are but seldom, yet hereby may be proved such a thing as an *Urachos* in Men.

These Four Vessels, to wit, one Vein, two Arteries, and the *Urachos*, do joyn neer to the Navel, and are united by a Skin which they have from the *Chorion*, and so become like a Gut or Rope, and are altogether void of sence, and this is that Women call the Navel-string. Women may if they please, when they have cut it off, take the pains to open it, and see for their own content, and thole about them, that what I have written here is the truth.

These Vessels are thus joyned together, that so they might neither be broken, being severed, nor entangled together; these when the Infant is born are of no use save only to make up the Ligament which stops the hole of the Navel.

CHAP. 2.

Of the Secundine.

THe Greeks call this τὰ Δευτέρα, and τὰ ὕστερα; the Latins imitating them, call them *Secundas*, and *Secundinas*, and our Women, the Secundine, After-birth, and after-burden.

They are in number held to be four, which here I shall only describe and shew their use, and let the forming of them alone till I come to the next Section.

1. The first is that which is called *Placenta*, a kind of Latin word given to a Sugar Cake, because it resembles the form of such a Cake, it is knit both to the Navel, and to the *Chorion*, and makes up the greatest part of the Secundine, or After-birth.

The flesh of it is like that of the Milt, or Spleen, soft, red, and tending something to blackness, and hath very many small Veins, and Arteries in it, and certainly the chief use of it is, for the firmer containing the Child in the Womb.

2. Of the *Chorion*; this *Columbus* denies

to be a Skin, you see acute men may be mistaken; and if so, what an ill-favored Master TRADITION is, whereas it is most certain that the *Chorion* and *Aminion* involve the Child round, both above, beneath, and on both sides, the *Allantois* doth not so; this Skin *Hippocrates* commonly in his Book of the diseases of Women, calls the Secundine, or at least give this particular name to the Secundine in general, (whereas *Columbus* mistook this for the *Placenta*) It is a skin thick and white, garnished with very many smal Veins and Arteries ending in the *Placenta*, very light and slippery.

Its use is not only to cover the Child round about, but also to receive and safely bind up the Roots, and the Veins, and Arteries, or Navel-vessels before described.

3. Of the *Allantois*; This some denies to be found in the Body of Man, and truly, those that prove it to be there, prove it more by Reason, than Experience: If I had so many Children in *Holland*, as I have had in *England*, I could have better certified you of the truth of it: *Galen* said there was such a thing in Women as well
as

as in Beasts, and the greatest part of our later Writers have been no better than *Galen's Apes*, and yet *Galen* never saw Man, nor Woman Anatomized; However, if it be, good Women may find it if they look for it, it is (they say) white, and soft, and exceeding thin, and just under the *Placenta*, where it's knit to the *Utrichos*, from which it receives the Urin, and its office is to keep it separated from the Sweat, that the saltness of it may not offend the tender Skin of the Child.

4. The last covering of the Child yet remains, which is called *Amnios*, it is, if not soft, thin, and transparent, nowoman Asome very small Veins and Arter. *Vessels*

Its use is not only to enynd by (and yet round, but also to retain, as little god-Child, the use of which *se dixit* serves the pily touch upon hereaft, leading the blind,

And thus much for the some of them both)
The Parts proper to the sonal in this point

some follow *Galen*,
in fancies, and some
saw one Woman

E 3 ill-bed, not delive-
one than most of
our



Sect. 2.

*Of the Common-Parts of the
Child, its Scituation, and For-
mation in the Womb.*

Gen. **T**He Common-Parts of the Child, I
with v. call those which are common to
ding in those both born and unborn, (for
ry. remember I told you before,

Its use is not described are of no use,
round about, but the Child is born.) In
bind up the Root, or Navel, or Navel-
series, or Navel-
tion of the Child in

3. Of the *Allantoides*
be found in the Bo
those that prove *the needful* *Questi-*
more by Reason,
had so many Chi
have had in *Englan*
certified you of th
there was such a

C H A P.

CHAP. I.

The Formation of the Child in the Womb.

BEfore I begin this, give me leave to pre-mise, That this is the difficultest piece of work in the whol Book, nay in the whol study of Anatomy, because such Anatomies are hard to be gotten, most Women that that lie on their death beds when they are with child, miscarry before they die, if not all: besides *Galen* never saw a Woman Anatomized in his life-time, nor *Vessalins* neither, as I shal prove by and by (and yet our Anatomists follow them as little god-a-mighties, and their *ipse dixit* serves the turn, and so the blind leading the blind, you know what will become of them both) *Columbus* is the most rational in this point that I know; the rest, some follow *Galen*, some *Vessalins*, some their fancies, and some quibble about it. My self saw one Woman opened that died in Child-bed, not delivered, and that is more by one than most of

our *Dons* have seen, yet are they as confident as *Aesops* Crow was, that he was an Eagle, but he was made a mocking-stock to the Boys for his labor; and so will they be shortly for their foolish Model of Physick, that I may give it no worse name.

And then Secondly, I hope you will give me leave to be a little critical, for there is need enough if you knew but so much as I: If I commit any failings, they are unknown to me; let the honesty of my intentions deface them with a *deleator*.

Now to the business.

1. The Testicles or Stones of a Woman are for generation of Seed, where *Womens* many times (if the Doctors and *Testicles* Chyrurgions were not high base, *why.* and denied you admittance) you might see it in an Anatomy, white, thick, and well concocted.

2. In the act of Copulation, the Woman spends her Seed aswel as the Man, and both are united to make the Conception.

3. The reason why sometimes a *Male* is conceived, sometimes a *Female*, *Why some-* is, The strength of the Seed; *times a Boy* for if the Mans Seed be strongest,

is conceived gest, a Male is conceived ; if the
and some- Womans, a Female : The grea-
times a ter light obscures the lesser by
Girl. the same rule ; and that's the
reason weakly men get most
Girls, if they get any.

This shews a manifest difference between
Nature, and Appetite : Nature
Difference strives to beget its like, Men to
between beget Men, Women to beget
Nature, Women ; but for Men to desire
& Appetite. Girls, and Women Boys, is Ap-
petite, not Nature : And yet
you see the wisdom of most men and wo-
men that desire to pleasure Appetite, & not
Nature, and so plainly make themselves
slaves to their own sence ; Experience shews
us, that Girls of a year old fancy men more
than Women, and Boys of the same age the
contrary : If the Horse and the Mare trot,
it were a wonder if the Foal should amble :
And yet you see also where *Nature* is strong
it will vanquish *Appetite*, do it the worst it
can.

4. The Seed of both Sexes being united,
the Womb instantly shuts up, partly to hin-
der the extramission or passing out of the
Seed.

Seed, partly to cherrish the Seed by its inbred heat, the better to provoke it to action; and that's the reason Womens Bellies are so lank at their first Conception.

5. The first thing that is formed is, the skin *Amnios*, then next the *Chorion*, and they enwrap the Seed round as a Curtain. To let the idle *Idea's* of *Arantius* his brain alone (who was of another Opinion) as not worthy of an Answer.

6. Very speedily after this, (and yet this is done in a very short time) lest the Seed thus shut up should corrupt, or (which is more proper) that it might not lie idle (for God and Nature hate idleness) is the Navel-Vein bred, which pierceth those Skins being yet very tender, and carries a drop of Bloud from the Veins of the Mothers Womb to the Seed, of which drop is formed the Liver, from which Liver is soon bred the *Vena Cava*, or chief Vein from which all the rest of the Veins that nourish the Body spring, and now hath the Seed something to nourish it, whilst it performs the rest of its work, and also Bloud administred to every part of it to form the Flesh.

And

And now tell me, I pray you, if this be not better Reason, than to hold al the Members are formed together, as many contend stoutly for, and they no *smal Fools* neither; or if you like Tradition better than Reason, I will not rob you of it; You may take it, and walk a Fool in the Horse-fair with it, for I assure you, he that builds his faith upon Tradition all day, may sit down in the Chimny-corner at night and scratch his Head with a pair of Fools Nails.

And I pray tell me, if it be not learned Divinity which you shall sometimes hear taught in a Pulpit for Orthodox, *That the Heart lives first, and dies last*, when the Liver lives before the Heart is formed?

I weigh not a Rush the nice definition of *Aristotle*, and the *Peripateticks*, nor of all the fools that dance after their Pipes; how that first a man lives the life of a Plant, then of a Beast, and after that of a Man: They know what the life of a Plant is as much as doth a Hobby-horse, and but little more; 'Tis the communication of the Godhead to a Plant that makes it grow, though not in such a spiritual way as He communicates Himself to Beleevers by the Person of Jesus Christ.

Præ-

Præsentem narrat qualibet Herba Deum.

Every graſs ſhews God is preſent with it, and 'tis the withdrawing of God that makes it wither; this is that they have no ſkill in: if they can get mony, they have gotten their deſire. Let them tell me the reaſon of the Antipathy between the Herbs *Lin.* and *Bazil*, that one will not grow neer another, and yet both Garden Herbs; but what do I talk to a learned Colledg of Phyſicians of magnetick vertues, talk to them how they ſhall raiſe their Fees from Ten ſhillings to Twenty.

I proceed.

7. This Vein being formed, the Navel-Arteries are ſoon after formed, then the great Artery, of which all the other are but branches, and then the Heart, and ſo according to *Columbus*, all the Arteries are formed before the Heart, and good reaſon too, for I told you before that the Body was quickned by the Arteries, and that the Navel-Arteries were bred from the Arteries of the Mother, good reaſon then that they ſhould be formed next to quicken the Seed to action; ſince now the Liver hath fitted them with Blood as matter to build up this frail

frail house of flesh withall.

8. Then next of all, the Liver furnishes them with Blood to form the Heart, for the Arteries are made of Seed, but the Heart, as also all Flesh, of Blood.

9. After this the Brain is formed, then the Nerves to give sense and motion to the Infant.

Here *Aristotle* and the *Peripatetics* are an hundred miles from the truth, Judg if they do not make a saving voyage that will needs have the Heart formed first, and that forsooth must live first, and be the most noble part of the Body, whereas the Brain is the most noble part as being the seat of Reason, and it must be also the Fountain of Blood: and many other falsities, which I have heard Ministers deliver in a Pulpit as confidently as Hogs will eat Acorns: Are such Ministers of God I pray, or of *Aristotle*?

10. If you ask me, which of the Bones be formed first, I answer, the *Vertebrae*, and Skull, of the order of forming the rest, as also of forming the Flesh, I am ignorant. *Aristotle* was of Opinion the *Vertebrae* were first

first formed of all the Bones, and there the man hit the Nail at head.

11. I would not willingly here pass by one subtil trick of *Vesalius*, who viewing exactly the Anatomy of a Bitch great with Whelp, cut the Original of Man in like manner: you may see it in his Works, for he was a publick Anatomist; but he descriphored a Child, not a Puppy.

12. I shal give you the Judgment of *Astrologers* herein, which is a thing not to be despiled, neither was it of the Ancients, as appears by the Writings both of *Galen* and *Hippocrates*: For the whol Creation is only one united Body, composed by the Power and wisdom of Almighty God, of a Composition of Contraries, viz. Fire, Air, Earth, and Water, and the general Providence of God is to maintain one part of it by another; though our prating Priests tongues run before their wits, to deny it.

1. The first month, of the Conception they attribute to *Saturn*, and to *Saturn* but as a second cause neither, As Nourishment is attributed to Food: They call most of the ancient *Astrologers*, *Heathens* forsooth; but you shall find more Godly, Divine, holy

ly speeches, greater acknowledgment of the Power and Sovereignty of God in a few Lines in *Haly* the son of *Abenragel*, and in *Avenezra* and others, then you hear from some of them in the Pulpit in seven years, yet forsooth they are Heathens, and know nothing but the Book of the Creatures: They make a *But* at what *David* a man after Gods own Heart infinitely admired at; Gods works which he made in Infinit Wisdom and Power, and stamped His Own Image upon every one of them, are but a *BUT* to a skip-jack blasphemous Priest; not a Creature was made for our instruction but only Clergy-Men, and they are *jure Divino* by all means. The first month. (I say) is attributed to *Saturn*, by whose influence and retentive faculty the Seed is fastened; the whol retentive facultive in Man is caused and strengthened by Melancholly, and *Saturn* is the planet ruling it: I speak of it as a Complexion, not as a Passion; he that is skilled in *Hermerical Phylosophy*, knows that *Saturn* laies the Foundation to most grand Actions.

And hitherto in the begining, though not in the limitation of time, are *Astrologers*
true

true in the conception of Man, I hope they will give me leave to be critical in the rest, if not, I must take leave.

The Second Month they attribute to *Jupiter*, by whose influence is laid the Foundation of Growth, Sence, and Understanding, as they say, whereas the Foundation of all is laid in the commixture of the Seed of both Sexes, the Man is then formed in *Surdus*, in *Pesse*, though not in *Esse*.

The Third Month. they give to *Mars*, and he they say, gives heat and motion to the Child, but if it wanted heat before, how could it live till that time? Tis but a frigid argument to think life can be maintained by cold.

Then the *Sun* chalengeth the Fourth Month say they, and he furnisheth the Child with vital Spirit, but *Mars* gave it motion a Month before, And was ever voluntary motion known to be without vital Spirit?

Then comes *Venus*, and she in the Fifth Month gives the Child Comliness and Beauty; but by their leaves, if they take comliness for fashion of Body that it hath long before, for the Body is fashioned in thirty
or

or forty daies as all hold, but if for cleer-
ness of Skin, that appears not till the Child
be of some age, namely a yeer or more.

Mercury, he hath the Sixth Month ap-
propriated to him, in which time they say
he separates and distinguishes the Members
of the Child which were before connexed;
this is such a piece of business a man knows
not what to think of, much less what to
make of; if they mean by distinguishing
the Members, the breaking of those Skins
which wrap the Child round in the Womb,
Viz. the $\chi\omega\rho\iota\Theta$, and $\alpha\mu\upsilon\iota\Theta$, they are not
broken before the time of the Womans La-
bor, if they dream that the Members or
Limbs of the Child are in a *Chaos* before,
this is but to dream waking, and as simple a
business 'tis, to beleieve that they are either
tied together by Ligaments, &c. (Or to
write like a Scholer, for I write now to A-
strologers, who should be Scholers, if they
be not) it is ridiculous, and declines as
much from that truth, as the Poles of the
World do from the Equator, that any one
should think that those Limbs of the Child
that now are separated, should formerly be
join'd together, either by *Enarthrosis*, *Arthro*

dia, Gynglymos, Hermonia, Sutura, Gomphosis, Synchondrosis, Sinneurosis, or Syssarcosis.

And then the *Moon* must come in to make up another error in the work, and she must have the seventh Month bestowed upon her, in which, they say, she compleats the Child; which was just as compleat Five Months before.

Only here is one thing which seems worth the Answering, which is, That those which are born in the seventh month, may live by reason of the Complement, or fulfilling of the Planetary Motions; but such as are born in the eighth month, are either born dead, or live but a very little time; because the disposition, or government of the Conception is turned back to *Saturn*, who, they say, is inimical to Nature in all his qualities.

To this I Answer.

1. *Saturn* is inimical to none but such as do not know his qualities, for he cannot endure ignorant Puppies.

2. 'Tis not the Complement of the Seven Planets that makes a Child live, born at Seven Months, but the perfection of the number [Seven] which if I were but writing
Divinity,

Divinity, I could prove by Scripture to be the perfectest number that is.

3. *Hippocrates* may be mistaken in his Book *De Principiis*, and in that *De Oſtimeſtri Partic.* and that *De Alimento*, in all which he goes about to prove that a Child born in the Eight Month, cannot live. *Galen*, *Aristotle*, *Plutarch*, and others that wrote the same things after him, might be but his Apes, for the Writers of *Egypt*, *Spain*, and those of *Naxos*, they affirm that Children born there in the Eighth Month have lived: set one against the other.

4. There may be some difference about *Hippocrates* his Months, *Viz.* Whether they were *Solar* or *Lunar*. A *Solar* Month is the time which the Sun is transiting one of the signs of *Zodiack*, and is very near thirty, or thirty one daies throughout the year.

A *Lunar* Month is the time the Moon, traceth through the *Zodiak*, and consisteth of twenty seven daies, some od hours, and some od minutes.

5. The Women they wrote of might be a Month mistaken of their time, that is as easily done, and as often by some, as a

Woman can mistake one Shoe for another in the dark.

6. If the Office of *Saturn* be to retain the Seed in the Womb the first Month, Who causeth the expulsion of the Child in the Eighth, which they attribute to him also? Is *Saturn* so old that he hath lost his retentive faculty?

For my own part I deny this Planetary way of forming the Child, and shall give you my own, and my Reasons for it also.

1. In all probability every Planet contributes by influence, to the forming of those Members of the Body that he governs, and this I prove by this Reason: Note what Planet is weak in a Nativity, and the Members of the Native ruled by that Planet, as also the Intellectual Faculties (whereof you have plentiful information in my *Ephemers* for 1651) under his *dominion* are weak also.

2. Every Planet forms those Members governed by the Signs he is Lord of, this he doth naturally, he can but have influence upon the Member, governed by the Sign he is accidentally: And so *Saturn* in *Aries* can but deform the Head accidentally, and doth not alwaies nor often so, unless angular, but
he

he alwaies forms by influence the Knees and Legs, because they are under his own Signs ♍ and ♎. This I prove thus.

Every Plant is said to rule particular parts of the Body, and several parts, according to each Sign he is in: Al Authors have left Tables of this, and al false. I, at first desiring a Reason of this Table, found out, in bout half an hours study, that every Planet ruled the Head when he was in his own House, & the Neck in the House succeeding: but this, when I could not find it agree with the Writings of other Authors, with their Tables of this nature I mean, I was at first at a little stand; but considering a man had as good put his Wits Apprentise to a man in *Bedlam*, as make them Slaves to *TRADITION*, I drew out the Table in another Form, which presently gave me as much satisfaction as I desired; so much of which as belongs to my present Argument I shall here quote. And indeed my self being little beholding to most *London Astrologers*, especially the greatest of them, for their good words, and as little for their instructions. If they would have any more, let them study for it, as I have done.

The Table is this.

	h	u	g	o	f	g	d
u	g u	u r	r m	t	x =	m m	w
r	u g	m u	r =	w	r u	x t	m
u	m u	u =	u m	m	r t	r w	x
g	= m	m u	g t	x	u w	r m	r
u	m =	t m	u w	r	g m	u x	r
m	t m	w =	m m	r	u x	g r	u
=	w t	m =	x	u	m u	u r	g
m	m w	x t	r u	g	= r	m u	u
t	x m	r w	t r	u	m u	= g	m
w	r x	r m	w u	m	t g	u u	=
m	r u	u x	g m	=	w u	t m	m
x	u r	g r	x u	m	m w	= w	t

Now

Now then take notice that the Womb, and indeed all the Instruments of Generation are under *Scorpio* (for the Womb itself cannot be under *Virgo*, because *Virgo* is a barren Sign) then view this Table and you shall find that every Planet in *Scorpio* governs the parts of the body under the Dominion of his own Signs, the *Luminaries* excepted which do it by reception, and this is an evident testimony their influence upon them in the Womb.

This of the Table only belongs to my present Argument, I leave the rest of it for Astrologers to whet their brains about.

CHAP. 2.

An Answer to some needful Questions about the Formation of the Child in the Womb.

IN Answering these, I shall anger some, and some I shall teach; I shall please others, and not displease myself.

Many, and large, have the Disputes of the Ancient, and Modern Writers been a-

about trifles in this case, which I shall willingly pass by, As

1. Whether the Seed be the Efficient Cause of our Formation, or not.

2. Whether Women have Seed, or not.

And,

3. Whether it act in Forming as well as the Seed of Man.

4. Whether all the Members be formed together.

5. Whether the Heart live first.

6. Whether Seed flow from all parts of the Body.

7. Whether the Seed of both Sexes must be presently mixed, or not.

8. Whether the active power of forming lie in the Womb, or not.

With these and many other the like frivolous Discourses have Authors (for want of better employment) blotted a Cart load of Paper with, and spent that precious time in such needless Disputes which might have been better employed for the good of their Brethren. Only some needful Questions here are to be Answered, which I shall perform as briefly and plainly as I can.

The First is this,

What

The form the Child lies in the Womb. "What is the Form the Child lies in. in the Womb? In what Fashion doth it lie there?

About this Authors cannot agree, not two of them in ten are of one opinion. You see what a woful Master *TRADITION* is, and what a miserable thing it is in *Physick* aswel as in *Divinity*, to pin ones Faith upon another mans sleeve, be he never so Learned.

I shal give you first *Hippocrates* his Judgment: Then *Columbus*: And last *Accord-* of all a Figure out of *Spigelius*.
ing to Hip- *Hippocrates* in his Treatise, *De*
pocrates. *Natura Pueri*, affirms, The *Child*
 as he is placed in the Womb, To
 have his Hands at his Knees, and his Head
 bent down towards his Feet, so that he lies
 round together, his Hands upon both his
 Knees, and his Face between them, so that
 each Eye toucheth each Thumb, and his
 Nose betwixt his Knees.

Colum- *Columbus* holds, That the Figure
bus. of the *Child* is round in the Womb,
 the right Arm bowed, the Fingers
 thereof under the Ear, and above
 the

the Neck, the Head bowed down so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face, and the left Arm is propped up by the bending of the right Elbow, the Legs are lifted upwards, the right of which is so lifted up, that the Thigh toucheth the Belly, the Knee the Navel, the Heel toucheth the left Buttock, & the Foot is turned back & covereth the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted up to the Breast, the Back lies outward.

Lastly, I here insert you the Figure *Spigelius* taken out of *Spigelius*, who quotes it but of a Child prepared for the birth, or when the birth is near; and as far as I remember that which I saw was like this.

Insert the Figure here.

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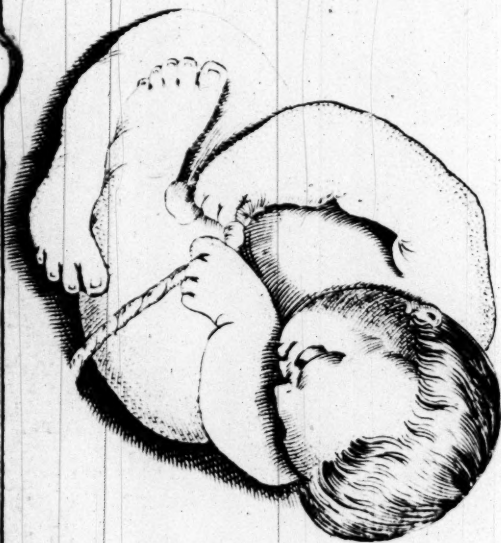
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page 54



My Second Question is, *How the Child is nourished in the Womb?*

Authors differ as much about this: I shal quote some of them, that non
How no- should think I am critical without
rished in a cause against Antiquity, which
the Womb. our Nation, for want of more wit,
 have accounted Venerable.

Alexand thought the Infant drew in his Nourishment by his whole Body, because it is rare and spongy, as a Sponge sucks in Water on every side; and so he thought it sucked Blood, not only from the Mothers Veins, but also from her Womb.

Democrates and *Epicurus*, recorded by *Plutarch*, held, That the Child sucked in its Nourishment at its Mouth.

And also *Hippocrates*, *Lib. de Principiis*, affirms, That the Child sucked both Nourishment and Breath by its Mouth, from the Mother when she breathed, (though in other Treatises he seems to deny it) yet there he brings two Reasons for it: 1. Because it sucks so soon as 'tis born, therefore it must needs have learned before. 2. Because there are Excrements found in the Guts of it so soon as tis born.

To

To the First I answer thus, It learns to suck by *Natural Instinct*. Take a yong Cat that never saw her Dam catch a Mouse, yet will she catch Mice so soon as she is able, Must she needs therefore suck Mice from her Dam when she was in her Belly? And yet this Argument of *Hippocrates* will serve for such a Priest as denies any such thing as *Natural Instinct* (of which I know some) to teach in the Pulpit for Authentick.

To his Second Reason, I answer thus, That these are not Excrements of the first concoction; and that I prove, because they stink not, but are the thickest Blood conveyed from the Vessels of the Spleen to the Guts, and there dried into that form.

All these being as far off from the Truth as *Dover* is from the *Lizard Point*: We must find out a new way for the Childs nourishment, and the truth is, all Modern Writers agree, The Child receives its nourishment by its Navel, but what the natural nourishment of the Child is, that they also keep an old pother about, and defend and prove about like Lawyers, and all to no purpose in the World.

Aristo-

Aristotle and the *Perepateticks*, and *Margirus* from them, held it to be nourished in the Womb by the Womans Menstruis,

Others, as *Collumella*, *Pliny*, *Columbus*, and *Fernelius*, they deny the Child to be nourished by menstruous Blood, and their Reasons are, Because it is impure, and this impurity they prove, because it kills tender Herbs, makes Trees barren, and Dogs mad, and hurts the Women themselves many waies, causing Pains, Swelling, Vomiting, loss of Appetite, Vertigo, the Fits of the Mother, and other sharp and cruel Diseases of the Womb, and therefore being thus evil, they are not fit nourishment for the Child. A very learned Dispute for a couple of Boyes of seven years old apiece to decide.

For,

1. This Blood which a Woman avoydeth once a month is not so bad as they make it to be, nay, simply in it self considered, not bad at all, but very good, for if the Womans Body be in good temper, her Blood must needs be good, and the reason why she avoids it, is, Because it offends in quantity; not because it offends in quality; but if the Womans Body be vicious, the
Blood

Blood which remains in, is vicious as well as what is cast out.

2. It is not simply the Menstruis which produceth those dangerous effects they talk of, but the Menstruis stopped beyond their due time, and by stoppage corrupted, and by corruption are these ill effects they talk of produced, and this is a better argument to prove them very good blood than very bad, for the best of things when corrupted prove the worst. But,

3. What need all this quail have been? We all know that it is called [Menstruis] because it is cast out monthly; and we know that Women have them not the greatest part of the time they go with Child, nor most Women when they give suck, and if the Child be not nourished with the same Blood, in the one, & it converted into Milk in the other, What becomes of it? It seems then, all this cavelling is rather about the word [Menstruis] or about the Blood retained above a month before Conception, than about any material thing in the business: but I have done.

I come now to the Answer of the Question, and yet let me tell you first of another

ther of *Hippocrates* his absurdities, viz: That the latter time of the remaining of the Child in the Womb, after it is quick, it is nourished partly by the Mothers Milk, you may find it in his Book *De Natura Pueri*. It deserves not an Answer, being just as probable as that a Milstone can swim.

The truth is, the Child is nourished in the Womb by very pure Blood, conveyed into the Liver by the Navel-Vein, which is a branch of the *Vena Porta*, or Gate-Vein, and passeth to the small Veins of the Liver, here this Blood is more purified, and the thicker and rawer part of it, is conveyed to the Spleen, and Kidneys, the thick Excrements of it to the Guts, which is that Excrement found there so soon as they are born: The purer part of it is conveyed to the *Vena Cava*, or hollow Vein, and by it distributed throughout the Body by the small Veins, which like smal Rivolets pass to every part of it. This Blood is accompanied with a certain watry substance, as all Blood is, the better to convey it through those small passages it is to run in, which, as in Men is breathed out by sweating,

sweating, and contained in the *Amnios*, as I told you before. I have done with this Question, after I have shewed you that there is a certain watry substance in what Bloud is sent to the Kidnies, and from the Kidnies is this sent by the *Ureteris* to the Bladder; neither doth an Infant avoid his Urin by his Privities, but it is conveyed to the *Allantois* by the *Urachos*, (which I described before) which is long and bloudless, and passeth from the bottom of the Bladder to the *Allantois*, neither hath it any Muscle belonging unto it, seeing no time is unseasonable to the Infant in the Womb to avoid its Water; whereas we have Muscles at the root of the Yard, to stop, and open, that we might follow our business, and not alwaies be pissing.

And thus you have, 1. In what form the Child lies.



2. How it is nourished in the Womb.

And so much for this *Book*.



BOOK III.

Of what hinders Conception, together with its Remedies.



 T is most certain that all Men
 and Women desire Children,
 partly because they are blessings of God, and so Saints
 desire them, *Psal. 127. 3. Lo,*
Children are an Heritage if the Lord, and the
Womb is his reward; as also Psal. 128. from
 the beginning to the latter end, proves it.
 Or else because they are pretty things to
 play withal, every like desiring to play with
 his like. Or lastly, and most probably,
 lust is the cause of begetting more Children
 than the desire of the Blessings of God, for
 where the desire of Children moves one to
 G the

the act of Copulation, the pleasure in the act moves an hundred, and such corrupt principles prove usually baseness in the middle, and bitterness in the latter end to those that use them, It being apparant by the Curse of God upon *Eve*, *I will exceedingly multiply thy conceptions*, that many Children come into the world as a Curse. But I am not now to act the part of a Divine, but of a Physician, and therefore to the purpose in hand.

What hinders Conception, causeth Barrenness.

Barrenness is { 1. *Natural.*
2. *Accidental.*
3. *Against Nature.*

Of each of these in a Section by it self.

Sect.



Sect. I.

Of Natural Barrenness.

Natural Barrenness, I call that which causeth Barrenness in a Woman, the Instruments of Generation being perfect in both her self and her Husband, no Preposterous, or Diabolical course used to cause it, yet the Woman remains naturally Barren; neither age, nor mutual Love, and disease impeding, yet she conceives not.

To find out all the Reasons of this requires a stronger Head-piece than I have, yet what the Lord hath imparted to me, I shall freely impart to you.

I. The Man and Wife that are both of one Complexion, seldom have Children, and the Reason is cleer from the Universal course of Nature, which being formed by an All-wise God of a composition of Contraries cannot be encreased by a composition

on of Likes, and although to find two people just in every particular of a complexion, be a systeme happily too rare to find, or very seldom found, yet if they be very neer of a complexion, my Reason will hold good, and I know no remedy for it, unless they should part ; for if the main cause of marriage be the Procreation of Children, I know not but that Marriage which denies this may be unlawful ; the truth is, Marriage is the greatest Natural action of Mans life, and he that waits upon God for his Direction in it, shall not do amiss.

2. Want of Love between Man and Wife is another cause of Barrenness. That there is an Essential Vital Spirit in the Seed of both Sexes, is without all question (and that made up the basis of *Onan's* sin mentioned in Scripture, in spilling his Seed, the other as circumstances did but aggravate it, for this God slew him : I beleve God hath been more merciful to many in *England* in the same case, yet is he as just now as he was in *Onan's* daies) Then Secondly, That this Seed participates of the Nature of both Sexes is very cleer, by mens begetting their like, viz. Men and Women beget
Men

Men and Women, then if their hearts be not united in love, how should their Seed unite to cause Conception ? It is reported of two *Thebane* Princes, *Eteocles*, and *Poly-nices*, both brothers, yet a mortal hatred between them, that having slain one another in Battel, when their Bodies were burned (for in those daies and places they burned their dead Corps, and entombed only their Ashes) that the fire parted in the middle and went up in two tops, and if there were such a mummial hatred in their dead Corps, greater must the hatred be in the Seed of two disagreeing Sexes, because it hath more Spirit in it, and this is the Reason, there never comes Conception upon Rapes.

It is a sad thing Men should take Women from their Friends that did love them, and then hate them ; and as sad that Women when they are married, should either through pride, or folly, or something else, so forget themselves, their Husbands, and their God, that they cannot live quietly with them ; and worse than either (if worse can be) is that trick of Parents to compel their Children to marry against their minds,

such corrupt beginnings usually, bring sorrow enough to all parties as use them, or have a hand in them, and that they all find by that time they have counted the middle and both ends usually, that use such practices.

3. A Third cause of Natural Barrenness is the letting of Virgins blood in the Arm before their courses come down, these come down in Virgins usually in the fourteenth year of their age, seldom before the thirteenth, never before the twelfth, and because usually all yong Virgins are out of frame before they first break down, the Mother takes the Daughters Piss, and away to Dr. D U N C E runs she, who knowing something by her Water, as much as he could if he looked in a Crows Nest, and gathering by the Mothers talk, and by seeing the party, that fulness of Blood offended, straight prescribes Bloodletting in the Arm, this is done, and then she is well for a time, the superfluous Blood being taken away; the next yeer (if she stay so long) she falls into the same case, then the other bout of bleeding, and in three or four times so serving, especially if the Maid
use

use much Exercise, the Blood comes not down to the Womb as it doth in other Women, but the Womb dries up and becomes for ever barren.

For preventing this for time to come, let no Virgins be let blood in the Arm before their Menstruis come well down, (cases of necessity excepted) but rather in the Foot, for that provokes the Blood downwards, and by that means, it provokes the Terms.

4. A Fourth cause of Natural Barrenness is loss of Carnal Copulation, Men and Women come to the School of *Venus* either not at all, or so frigidly, that as good never a whit, as never the better.

This is perpetually caused of a cold distemper, and must be cured by such things as heat and nourish.

For the Cure : Let such eat and drink of the best ; *Sine Cerere & Libero, friget Venus*, saith the Latin Proverb : Without good Meat and good Drink, *Venus* will be frozen to death.

Wholesom Food for such, are Cocks-
Diet. Stones, Lambs-Stones, Sparrows,
Partridges, Quails, Pheasants, Eggs ;

and take this for an Aphorism of truth, both in this, and al other parts of Physick, *Whatsoever any Creature is addicted extreamly to, they move the man that eats them, to the like by their Mummial vertue*; therefore Partridges, Quails, Sparrows, &c. being exceeding addicted to Venery, they work the same in those men and women that eat them.

I will give you another: *Look in what part of the Body the Faculty which you would strengthen lies, and take the same part of the Body of another Creature, in whom the Faculty is strong, as Medicines.* For example: The Vertue Procreative lies in the Testicles; therefore Cock Stones, &c. are medicinal for this Disease.

I have written enough of this to wise men; but because all men are not so, *Remedy.* neither do I know when they wil; I shal quote some few Receipts.

1. Let such often eat windy Meats, especially such as nourish much, As Parsneps, Alexanders, Skirrets, Pinenuts, &c.

2. Let them take a dram of the Electuary *Diasatyryon* every morning: you may find the way now to make it in my Translation

tion of the *London Dispensatory*.

3. The Stones of a Fox dried to powder, and a dram taken every morning in Muska-del.

4. A dram of *Satyrion* Roots, taken in like manner.

But because I shal touch much upon this in the next Book, I pass it here.

And thus much for this Section.



Sect. 2.

Of Accidental Barrenness.

I Call that Accidental Barrenness, which comes by reason of some Casual Infir- mity upon the Body of the Man, or his Wife at the time, which being taken away, the Effect ceaseth.

This is sometimes caused on the Mans part, but most commonly on the Womans.

Then what I am here to speak to, is, *Barrenness caused by some cause which may easily be corrected and remedied.*

Authors

Authors have left waies to know, whether the cause of Barreness, lie in the Man, or in the Woman; and *Hippocrates* was very busie about it: but because I cannot confide in his Judgment, I shal pass it by in silence.

The most rational way of knowledge in this Point that ever I read in this Case, I shall quote, and give my Reasons for it; if it do hold true, well and good; if not, I cannot help it, for I never tried it. It is this:

Take a handful of Barly (any other Corn that will quickly grow wil serve the turn as wel) and steep half of it in the Urin of the man, and the other half in the Urin of the woman, the space of four & twenty hours; then take it out and set it, the mans by it self, and the womans by it self; set it in a Flower-pot, or something else where you may keep it dry, then water the mans every morning with his own Urin, the womans with hers, and that which grows first is the greatest sign of Fruitfulness; if one grow not at al, they are naturally barren, say Authors. For my part I do not bind any man to beleeve it; yet this I say, All men and
women

Handwritten signature or mark

women desire to be fruitful, and the Urin of one that is fruitful (probably) is more likely to make a Seed grow, than the Urin of one that is not fruitful ; because there is a principle of fruitfulness in the one, not in the other ; and every man knows (that doth but know his right hand from his left) that Urin is Essential to the Body of every one ; and if it can shew a Disease, why not aswel Fruitfulness and its contrary.

But to proceed.

Barrenness Accidental is either common to both man and wife, *i. e.* either of them may be troubled with the infirmity, or else tis proper to the woman only, this (as I told you) is most frequent ; neither is it my purpose here to speak of Diseases incident to men, which may cause Barrenness for the time being ; but of such as properly cause it ; for the Instruments of Generation in man being perfect, his Diet and Exercise according to Rule (which the next Book shall further instruct you in) I know no accidental cause of Barrenness in him, if his Body be in health.

The chief cause of Barrenness in a woman, lies in her Womb, and its infirmities, which

which what they are, their Cause, Signs, and Cure, you shall find in their Order presented to your view.

1. *Of stopping of the Menstruis.*
 2. *Of overflowing of the Menstruis.*
 3. *Of flux of the Womb.*
 4. *Of falling out of the Womb.*
 5. *Of inflammation of the Womb.*
 6. *Of windiness of the Womb.*
 7. *Of heat and driness of the Womb.*
- Of these in Order.

CHAP. I.

Of stopping of the Menstruis.

THe Menstruis stop in a Woman,

1. *Natural.*
2. *Against Nature.*

To know the difference between these, you must have regard to the age of the partie; in many the Menstruis appear not till after the Fourteenth year, in few before, in none til after Twelve.

They stop naturally in some Women about the fiftieth year of their age, in some before, they continue in very few Women after the five and fiftieth.

When

When they stop through age, the Woman is past Child-bearing, and not before, for then it ceaseth to be with her after the custom of Women.

Causes. 1. Such as use themselves to much Exercise have but few of them, but those few are very good blood, and the Reason why they have but few, is, because the blood is consumed by Exercise.

2. Again, Many times they are stopped in immoderate fat people, for their Veins are narrow, and that little Blood they have is turned into Fat.

3. Such as are wasted by continual sickness have but little superfluous Blood in them.

4. Sometimes they are stopped by reason the Woman hath the Hemorrhoids, or Piles at the time.

5. Sometimes they fly up to some Sore, or Ulcers in the Body, as happens to such Women as have a Cancer in their Breast. There I note but by the By. But,

6. Sometimes, either a hot, or a cold distemper of the Womb it self causeth it. And,

7. Care,

7. Care, Fear, Sorrow, and Grief cause it.

My present scope is only to speak of the two latter, and more particularly of the last save one, for the causes of the last being taken away the effect ceaseth.

Signs General. The General Signs of a Woman molested with this Disease, are heaviness of the whole Body, proneness to Vomit, loathings of Meat, and certain Tremblings, such as happen to Women with Child, Pains in their Back, and sometimes in their Stomach, and Neck, and Breast, the hinder part of the Eyes, and the fore part of the Head, and sometimes their Body swells.

Particular. The Diversity of the Cause may be partly known by the relation of the sick: A cold distemper is known by Dulness, Sleepiness, Slowness in moving, a Pale, Whitely, Leaden color; a hot distemper is known by the contrary Signs.

I am no way ignorant of the waies the Ancient used for the cure of this Disease in Women, but because I like them not, I shall make bold to leave them out, and insert my own,

own, for which I shal give my Reasons.

Considering then that the stopping of the Menstruis, comes through some default in the Womb usually, the best way to help it is, by strengthning the Womb.

Cure. I shal give you first the way of Cure,
Secondly, Cautions in using it.

1. Let the Patient so grieved, sweat; for that opens the Pores: The best way is, to sweat in a hot house.

2. Let the Womb be strengthned by drinking a draught of white Wine, wherein an handful of stinking Arrach, being first brui- sed, hath been boyled; the Herb is com- mon, it grows almost upon every Dunghil throughout the Nation; It by a secret mag- netick vertue strengthens the Womb, and by sympathy removes any disease there- of.

3. If there be, together with this infir- mity, pain in the Head, as usually there is, (for there is a great sympathy between the Head and the Womb, and that's the rea- son all Cephalick Herbs almost, strengthen the Womb) ad a handful of Vervain to it, which by a like magnetick Vertue streng- thens both Womb and Head.

4. This

4. This being used two or three daies, if they come not down, Take of Calaminth, Penyroal, Time, Mother of Time, Bettony, Dittany, Burnet, Featherfew, Mugwort, Sage, Peony-Roots, (The Female are best in this case, let men prate their pleasure) Juniper Berries; half a handful of these, or so many of them as can be gotten, boyled in Beer, and drunk for ordinary Drink.

If this do not the deed, you must let them blood in the Legs.

CAUTIONS.

Caut. 1. Give not any of these to any that is with Child, lest you turn Murderers; wilful murder seldom goes unpunished in this world, never in that to come.

2. Give your Medicines a little before the full Moon, for then Blood abounds, but never in the wane of the Moon, for if you do, you had as good give them to an Oak. the Moon hath great influence upon all Elementary Bodies; but more upon Women than Men, because they are of her own Sex.

3. Let the Patient use much Exercise.

4. If the Body be troubled with evil humors, let them be purged out; the third Chapter will instruct you how. 5.

5. Sometimes, though but seldom, they are stop'd through fulness: This is known by vehement pain about their Reins, their Veins are swollen; and they are such People as live idly, and abound in Bloud.

Such must be cured by bleeding in the Arm; for fulness causeth distention, or stretching, and distention hinders extramission; and bleeding in the Foot makes the distention greater, as was well noted by Dr Rivers, Physitian to the French King.

But let this be done with good advice, and great wariness.

CHAP. 2.

Of the Overflowing of the Menstruis.

1. **T**hey are said to overflow, when they continue longer than their usual time; their usual time of continuance is, two or three daies; in some women that give themselves to no exercise, four or five daies.

2. When they come oftener than the legitimate

gitimate time. Their legitimate time is, The time that the *Moon* traceth through the Twelve Signs of the *Zodiack*, and is twenty seven daies, some od ours, and some od minutes.

It is caused,

- Cause.** 1. By rupture of some Vessel.
 2. By immoderate purgation.
 3. By some corrhoding humor.
 4. By hard labor in Child-bed, or unkind handling in it.

Signs. If the Vessels be broken, the Bloud gusheth out abundantly in heaps.

If of some gnawing humor they are not much in quantity, but they come with much pain.

The other are easily to be known.

Cantion. Such women as are subject to this disease suffer Abortion upon every slight occasion.

Let their Diet be Meats roasted dry.

Let them abstain from exercise and moving as much as may be, and from all cold Drinks.

Because this disease weakens the Womb much, strengthen it as you were taught in the Chapter before.

And

And herein I confesse I differ from all Physitians that ever wrote, for they all unanimously hold that the disease is first to be cured before the part grieved be strengthened; whereas I counsel to strengthen the part first, that so Nature may be able to help on in the Cure, the work will be better and sooner done with Natures help than without it. Having first strengthened the Womb, proceed to the cure thus,

Cure. 1. Anoint the Reins of the Back, with Oyl of Roses, Oyl of Mirtles, or Oyl of Quinces, which you please, I suppose the last mentioned to be the best, do thus every night, and when you have so done, wrap a piece of white Baies about your Reins, the cotton side next your Skin, and keep the same Baies alwaies to it.

2. To inject the Juyce of Plantane into the Womb is an admirable remedie.

3. Sage, the Roots of Bistort, and Tormentil, Sinkfoyl, Knotgras, Comfry, Sannicle, Ladies Mantle, Golden Rod, Loostrife, Meadsweet, Archangel (that blasphemous name our Physitians give dead Nettles) Moufear, Solomons Seal, Purslain, Sorrel, Red Beets, Shepherds-Purse, Red

Roses, Acorn Cups, the Bark of Oak Trees, Red Coral, Mastich, are Medicinal, boyled in your ordinary drink.

I could wish from my heart you knew all these Herbs, you cannot expect I should travel all over the Nation to teach you; you see what ignorance the Learned Colledg of Physitians hath trained you up in, instruct one another as well as you can, know that you were not born for your selves alone, and I will do what I can to instruct you in the knowledg of Herbs before I am half a yeer older.

4. Above all I commend this Medicine to you, Take of Comfry Leaves, or Roots, and Clowns Wound-wort, of each a handful; boyl them well (being first bruised) in Ale, and drink a good draught of it now and then, this (with the blessing of God) will help you though the mouths of the Vessels be open.

C H A P. 3.

Of Flux of the Womb.

Descrip- **F**lux of the Womb is a continu-
tion. al Distillation from that part
 of the Body, for a long time toge-
 ther, Nature carrying out the excrements
 that way, which should be avoided some
 other way.

The form and colour of what is avoided,
 shews what humor offends (if I had writ-
 ten to Scholers, I would have said the pec-
 cant humor) for,

Cause. In some it is red, like putrified
 blood, and that proceeds from
 blood putrified.

In some it is white and pale, and that pro-
 ceeds of Flegm.

In some it is yellowish, and that signifies
 Choller.

If pure blood come out, if a Vein were
 opened, either some corrosion or gnawing
 of the Womb is to be feared, or else some
 Laceration or tearing in her last delivery,
 and it is to be feared the Midwife acted not
 her

her part either like an honest, or like a knowing Woman.

Signs. All of them are known by these Signs, The place of conception is continually moist, with the humors, the face is ill colored, she distasteth and abhorreth her meat, breaths difficultly, the eyes are swollen, sometimes with pain, and sometimes without.

Cure. The Cure is as different as the Cause. For,

If pure blood come out, you must let blood in the Arm in the first place, and the Cephalick or Head Vein is the fittest, for unless you draw back the blood you can never stop it; as you must pump out the Water of a Ship before you can stop the leak.

Then use the latter Medicines in the last Chapter, made of Comfrey Roots, and Wound-wort.

The juyce of Plantane injected into the Womb is good, and if you ad the juyce of Comfrey to it, it were better. I shall shortly teach you how to keep these juyces all the year.

If Flegm be the Cause, let Cinnamon be
a Spice

a Spice used in all her meats and drinks, and let her use her body to hot Antidotes, as Venice Treacle, Mithridate, &c. to take a little every morning.

Let her take of Costmary, Agrimony, the Bark of Common Elder, Dwarf Elder, Caraway Seed bruised, Liquoris, of each an handful, which boyled in a Pottle of White Wine (or for want of it Rhenish Wine) to a Quart, and drink half a pint of it every morning, adding half a dozen drops of Spirit of Castorium to it, and an ounce of Syrup of Roses with Agrick.

Let her boyl Burnet, Mugwort, Featherfew, and Vervain in all her Broths.

Let her if she please, purge her body with Pills of Amber (you may find them and the way how to make them, in my Translation of the *London Dispensatory*) she may take a Scruple at night going to bed, they will not work till next day, and use this diverse nights.

Half a dram of Mirrh taken every morning is an excellent remedy for this infirmity.

If it come of Choller, let her take Borrage, Bugloss, red Roses, Endive, and Suc-

cory Roots, Lettice white Poppy Seeds, of each a handful; boyl them in white Wine, from a Pottle to a Quart; let her drink half a pint every morning, to which [half pint, ad Syrup of Peach Flowers, and Syrup of Cichory with Rhubarb, of each an ounce; It wil gently purge her: you may find the way how to make them in my Translation of the *London Dispensatory*.

After the use of this some mornings, let her take the pouders of Ivory, and Mistleto of the Oak, of each a scruple, mixed with half an ounce of Conserves of Roses, every morning for week together (I never knew any Author could give a Reason why Mistleto of the Oak should be better than any other Mistleto, neither yet do I beleve it.)

Lastly, If it come of putrified blood, having first let blood in the foot, strengthen the Womb as you were taught before.

I know all Writers hold Melancholly to be one cause of this evil, but I am of a contrary opinion, unless (as many do) they take addust Choller, and addust Blood to be Melancholly, for Melancholly is altogether retentive, and how can that cause expulsion?

I shall

I shall conclude this Chapter with Three general Rules : make much of them.

1. Let the Patient forbear violent motions, passions and perturbations of mind.

2. Let them forbear all sharp and salt meats, and such things as provoke Urin.

3. Of Dead Nettles (which our blasphemous Physicians call *Archangel*, whereas the word *Michael* who is the *Archangel*, signifies [*as God*]) there are three sorts, white, red and yellow, *viz.* Their Flowers are of that colour ; the white Flowers help the white, the red helps the red, and the yellow the yellow Flux in woman : You may use them which way you please.

CHAP. 4.

Of the falling out of the Womb.

Descrip- tion. **T**He *Womb* is said to be fallen out, when it is so turned down that it sticks out, for it is never loosed from its Ligaments.

Cause. It may be caused by some fall, by a blow, by over-lifting, by vehement trou-

trouble of mind, by sore labor in Child-birth, by unskilful drawing out the Child, especially if it be dead, or of the After-birth, by *MOTHER--CARELESS* when she turns *MIDWIFE*.

The disease is obvious to the Eye, and *Signs*. that is sign enough.

Cure. The vulgar way of Cure is, To put it in again with a hot Cloth, and there 'twil stay as long as a Cat tied to a Pudding; and if it be swelled that it wil not up, bath it with a Decoction of Mallows, Linseed, and Fenugreek-seed, boyled in Water; and if this do it not the first time, use it the second; and when you have got it up, let the woman lie with her Legs close together, and for fear she should not, tie them together with a Swathing-band; they should stop it in with a Cork, and tie a Bladder over it also.

Let her use Odoriferous things to her Nose, such be Civet, Galbanum, *Styrax Calamitis*, Wood of Aloes, &c.

Let her aply stinking things to her Womb, such be Assafoetida, Oyl of Amber, the smoke of her own Hair, being burnt.

This is most certain, That the Womb
flies

flies from all stinking things, and applies to all sweet things, therefore these are good; as also to apply a Plaister called *Hystericum*, (you may find it in my Translation of the *Dispensatory*) to the Belly, in the middle of which Plaister, place some Cotten, and upon the Cotten four or five grains of Civet, and let the Civet lie just upon her Navel.

But my own Magnetick Cure is this.

Take a common Bur Leaf, (you may keep them dry if you please al the year) and apply to her Head, and that will draw the Womb upwards; in the Fits of the Mother put it under the soles of her Feet, and 'twil draw it downwards, Bur-Seed beaten into powder will do the like, they command the Womb which way you please, and by orderly usuage will cure any disease of it.

Tis a Plant of *Venus*, and is best gathered when she is angular and strong, in her hour, and the *Moon* applying to her.

It will not readily go up, by reason of carelesness in not using the remedy time enough: you may bath it as you were told,

CHAP. 5.

Of Inflammation of the Womb.

Cause. **T**He Womb is Inflamed by many Causes.

1. *By a Blow.*
2. *By stopping of the Terms.*
3. *By Abortion.*
4. *By Ulceration.*
5. *By immoderate Letchery.*
6. *By over-much walking.*
7. *By Colds.*

Signs. Its Companions are an acute Feaver, Pain in the Head, especially about the hinder part or roots of the Eyes, Cramps in the Arms, Fingers and Neck, the Womb is vexed with panting pains ; If all the Womb be inflamed, it will be pained all over ; if but part, the pain will be where the part inflamed is ; For,

If the hinder part be inflamed, the Back is pained most, and then they cannot go well to stool, because the right Gut is pressed together, or if not so, tis distempered.

If

If the fore part be inflamed there is pain about the Bladder, and the passage of Urin is hindred, they make Urin with difficulty, because the passage of Urin is on the fore-part of the Womb.

If any of both sides be inflamed, the Leg next the inflamed side moves but slowly, and heavily.

If it be in the Neck of the Womb, the passage is hard, close and burning hot.

Cure. For Cure, First strengthen the Womb as you were taught before, for this may cure it by Sympathy: If you can do a thing by fair means, never attempt it by foul.

Edive and Succory Roots are commended by Authors in this disease, being boyled in clarified Whey. But my own Directions are these few.

1. Clarify your Whey, then boyl Plantane Leaves or Roots in it, and drink it for your ordinary drink. Then

2. Inject the juice of Plantane into the Womb with a Syringe, if it be in winter, when ye cannot get the Juyce, make a strong Decoction of the Leaves and Roots in Water, and inject that up with a Syringe, let it
be

be but bloud-warm: This Medicine is worth a thousand.

3. If the Body be Costive, use a Clyster.

4. Let them avoid violent movings of Body, and troubles of Mind.

I seldom prescribe Diets to women, because they have gotten such a trick they will keep none.

CHAP. 6.

Of windiness of the Womb.

THe Womb is sometimes afflicted by Wind or puffed up, and this sometimes appeareth to the Eye of Sense, and sometimes it cannot be discerned but by the Eye of Reason.

Authors differ much in the Cause, and as much in the Cure; however, they say, the signs are, A swelling in the bottom of the Belly, pricking pain in the Stomach, Back, and Head, distention of the Sides; and sometimes they say, Women feel wind coming out at their Privities (if you will believe them.)

To

(III)

To tel you the truth, my opinion is, That the disease you cal, *The fits of the mother*, is nothing but a windiness of the Womb, which because it hinders not Conception that I know of, I have nothing to say to it at this time; however if any Woman will not beleve me, I cannot help it; 'tis but forbearing windy meatts, and taking such things as expel wind, and strengthen their Womb as they were taught before, and then 'twil (together with Nature) help its self.

As for Moistness of the Womb which many speak and write of, how that the Womb when it is overcome it will not receive the Seed, the thing is very probable, but the very same with a Flux of Flegm, and to be cured the same way.

CHAP. 7.

Of Heat and Driness of the Womb.

THe signs were shewed you before. The Disease is most incident to Women of a chollerick complexion.

As for Remedy, such Herbs as doo bind and moisten

(III)

moisten are very medicinal ; of which stinking Arrach, (used as you have been taught before) seems to bear the preheminance.

Neither are Plantane and Mallous much inferior to it, used as before, especially Plantane.

Gotes Milk often drunk with Honey or Suger is a very excellent Drink for Women troubled with this disease ; and if so, then other Milk cannot be bad.

Also many other Herbs are medicinal for this infirmity ; al which, or so many of them as you can get you may boyl with a Sheeps-head, till you have boyled it all to peeces, and use the Decoction either as Drink, or in Pottage.

The Herbs are these : Vine Leaves, Willow Leaves, Endive, Succory both Roots and Leaves : Violet-Leaves, Strawberry-Leaves, Raisons of the Sun, Borrage, Bugloss either Leaves or Flowers.

If you please in such a Decoction you may take ten or twenty Grains of red Coral mixed with as much Cinnamon.

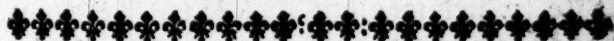
If your Body need Purging, take such Medicines as purge Choller, and withall cool the Reins, or else you were as good
do

(III)

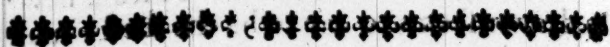
do nothing: Of which, Cassia fistula newly drawn seems to me to be the best: you may take an ounce of it when you go to bed; never fear the following of your business the next day.

Lastly, Apply to your Navel a Cerecloth, which you may find in my Translation of the *London Dispensatory*, called by name *Ceratum Santalinum*: Other Remedies you may find in this Book, at Pag. 148. and 149. to which I refer you.

I confess I could have prescribed you many other Medicines, as other Authors have done before me: as Pessaries, Baths, Fomentations, &c. but these, if rightly used, are enough; for I write to help you, not to trouble you.



Sect.



Sect. 3.

Of Barreness against Nature

IT is not oue Physitians opinion alone,
That many Women are made Barren
by Diabolical means.

I do not call them Diabolical, because they cannot be acted without invocation of evil Spirits, but because they are done by abuse of Nature; for as the right use of Natural things is from God, so the abuse of them is from the Devil. And so many unworrrhy creatures are wont to serve Men and Women at the very time of their Marriage, that the Man can never (before it is remedied) have to do carnally with his Wife, which is all publick Mariages were good for; for although the Scripture (that I know of) gives no publick rule for Mariage, yet we all know Marriage is a Civil Thing, therfore ought more properly to belong to the *Civil Magistrat*, than the *Clergy man*; but
the

the Clergy get money by it, that's the Key of the business.

However, to prevent such mischief, Authors have left waies. As,

1. To carry St. Johns Wort about them; which for that cause was called *Fuga Daemonum*, A driver away of Devils.

2. To carry a Loadstone about them.

3. A Plaister of St. Johns Wort laid to the Reins,

4. A whol Squil hung over the Bed.

5. The Heart of a Turtle Dove carried about them, *cum multis aliis*.

But suppose the mischief be already done, and the man cannot give his Wife due benevolence, how may it be helped? In this I will tell you no more than I have known tried, the cure is easie, and was done by the Man only making water through his Wives Wedding-Ring, so there was one Superstition helped another.



BOOK IV.

Of what furthurs Conception.



Shall deliver my mind in this.

1. *By way of ordering the Body.*
2. *By way of Medicine.*

And let each of these stand in a Section by it self.

Sect. 1.

How a Woman that would have Children should order her Body.

1. **I**F Women would be fruitful, let them give themselves to exercise: Idleness is hateful to God and destructive

to the Creation, and that's the reason such Women as live idly, (as most of our City Dames do) have so few children, and those they have seldom live, but are troubled with unseparable diseases till they die; or if they live, they are so spoiled by a pish education that they seldom come to good; whereas poor men and women that labor hard have many children usually, and they are strong and lusty.

I shal, to pleasure you good Women, give you a short Paraphrase upon both *Exercise*, and *Rest*, yea such a one that if you mean to be wise, you may know what is most fitting for your own Bodies, but if you never intend to be wiser, you shall not blame me, when you whine for lack of Children, or for the death of those you had.

Exercise is either *Moderate*, or *Immoderate*.

Moderate is neither too much, nor too little.

Immoderate is either *vehement*, or *excessive*.

Moderate Exercise.

1. Stirs up Natural heat.
2. Quickens the Spirits.
3. Opens the pores.

I 2

4. Wastes

4. Wafts the excrements of the third digestion.

5. Makes the Body, Sences, and Spirits strong, and that's the way to have strong Children.

6. Comforts all the Limbs.

7. Helps Nature in all her Exercises, of which procreation of Children is none of the least.

Immoderate Exercise (which is a thing our City Dames are utterly unacquainted with, unless it be exercise of their tongues.)

1. Wafts, dries, consumes, wearies both Body and Spirits.

2. Hurts the Body in every part.

3. Overthrows Natures actions.

Rest is, *Moderate*, or *Immoderate*.

Moderate Rest.

1. Comforteth and refresheth Nature.

2. Recruits a tired Brain.

3. Maintains Health.

4. Strengthens both Body, Sences, and Members.

Immoderate Rest, or extream Idleness,

1. Duls both Mind, Sences, and principal Instruments of the Body.

2. Causeth Crudities, evil Humors, evil Excre-

Excrements, cold Sickness, infinite Infirmities, above half the infirmities that accompany the Body of Man or Woman, and therefore it was nobly done of *Lycurgus* the *Spartan*, to compel every one to work four hours in a day.

3. It hastens old Age.

4. It causeth Deformity: Hark you Women, if you would be yong and fair, use your selves to labor.

And now if you find any of these accidents in your selves, you know both the Cause and the Cure.

Secondly, Discontent wonderfully hinders Conception, and Content furthers it as much.

Of this I shall give you my Judgment.

1. As a Physitian.

2. As a Divine.

I. As a *Physitian*, I pray take notice, that Discontent,

1. It diverts the vital heat from the Circumference to the Centre, thereby drying, consuming, and wasting both Body and Spirits.

2. It is a Waster, Destroyer, Overthrower, and Muderer of the Body, and its Seed and Spirit procreative.

I 3

3. It

3. It hastens old Age and Death, by drying and consuming the Spirits and radical moisture.

Secondly, *Content*.

1. Dilates the Heart and Arteries.

2. Brings out the Vital Heat and Natural Spirits and disperseth them throughout the Body.

3. Comforts and strengthens all the parts both of the Body and Mind.

II. As a *Divine*, I beseech you let my counsel be acceptable to you, consider what you do, for,

1. When you have been discontented twenty four hours you are never the wiser, never the neerer to the obtaining of what you desire, Who by taking care can add a hairs breadth to his stature? And what a foolish thing is it to do your selves so great a mischief, without the least hope of doing your selves the least good?

2. Discontent keeps from you the good you desire. You wil not give your children a thing while they cry, neither will God you whilst you are discontented.

3. It makes your evil worse, because others wrong you, you will wrong your selves,

selves, because you want temporal things you will want your health also.

4. All things come by the providence of God, and whatsoever mans ends be, his ends are alwaies good. Are not two Sparrows sold for a farthing, and yet not one of them falls to the ground without your Father? If God takes care for the Sparrows, one of which is worth but half a farthing, will he not take care for you?

5. It shews your spirits are linked to this world, and not risen with Jesus Christ, for if discontent for things of this world take up your thoughts, tell me what of you is risen with Christ; *He that is risen with Christ, minds the things that are above.*

6. It shews you are little provided for death, if you knew you must leave the world, why are you discontented that it leaves you?

7. You deny Eternity, for if you knew the world should be consumed, you would use it to tread upon, not to fill your pockets with.

8. Your interest in Christ is but little, for where the Carcass is, thither will the Eagles gather together.

9. How justly may God withdraw his Protection from such as cannot rest upon it without discontented hearts ?

10. You put away your own comfort: All true Comfort comes from the Holy-Ghost, *The Comforter* ; and the holy Ghost seldom, or never rests upon a sad Soul; And therefore the Prophet *Elisha* called for Mulsick to cheer his Spirits, before he was fit to receive the Spirit of God.

Consider these things, and you shall see what a folly and madness *Discontent* is.

Thus you have Two Waies or Means of Fruitfulness.

1. *Exercise of Body.*

2. *Content of Mind.*

I have but one more, and that is, To preserve the Womb in a due *decorum*. I note it here only, because people are very ignorant in Physick; the former Rules will help you, : If you would have Children, see that the Menstruis come down in due order, the colour of them wil shew you what humor offends ; purge it out, the former Rules will direct you, I mean those in the last *Book* in the Chapter *Of Flux of the Womb* ; If they come down discoloured, it shews ill diet; if

if pure Bloud comes down, be sure that woman is very prone to conceive with Child.

Sect. 1.

Medicines for a Women that would have Children.

THis I shall deliver to you,

1. *By way of Caution.*

2. *By way of Precept.*

By way of Caution,

1. Use not the Act of Copulation too often ; some say, It makes the Womb slippery : I rather think it makes the Womb more willing to open then shut ; Satiety gluts the Womb, and makes it unfit to do its office , and that's the reason Whores have so seldom Children ; and also the reason why Women after long absence of their Husbands, when they come again, usually soon conceive.

2. Let the time be convenient, for fear of surprize hinders Conception.

3. Let it be after perfect digestion, let neither hunger nor drunkenness be upon the man or women.

2. Let

4. Let the desire of Copulation come naturally, and not by provocation : The greater the Womans desire of Copulation is, the more subject is she to conceive.

5. Women are most subject to conceive a day or two after their monthly Terms are stayed.

6. Avoid eating, or bearing about you all such things as cause Barrenness ; such be the Bone of a Stags Heart, Emeralds, Sapphires, Ivy Berries, Jet, Burnet Leaves and Roots, Hartstongue, Steel-dust, Mints, &c.

7. Apish waies and manners of Copulation, hinder Conception.

By way of Precept.

1. The Runnet of an Hare mixed in a little Cotten, and put up the Womb as a Pessary, and remaining there a day, is an excellent remedy. But let it be done presently upon the stopping of the Menstruis, and tied up in a linnen Cloth, and a String tied to it that so you may draw it out again, else you will make mad work.

2. If the womans Body be too hot, letting blood in the Vein *Saphena* profits much, 1 Because it cools : 2 Because it cleanseth the Womb.

3. A Loadstone carried about the woman causeth, not only Conception, but Concord between man and wife.

4. The Heart of a male Quail carried about the man, and the Heart of the female about the woman, furthers Conception exceedingly, and causeth mutual love.

5. The Roots of Eringo, Peony and Satoryrion, being eaten, cause Conception.

These Rules are excellent. I confess many other may be added in respect of Food, Diet and the like; for which take this general Rule, *All Creatures that are fruitful, being eaten, make those fruitful that eat them*, As Crabs, Lobsters, Prawns, &c.

Likewise the Ancients have left many waies. You may take them as Meats, or Medicines; some of which are these.

1. *Castorium* in Pouder, take half a dram or a scruple in Malmsey in the morning.

2. The Womb of an Hare beaten into Pouder, and taken in like manner.

3. A scruple of Galanga taken every morning in Pouder, rids the Body of such Infirmities as cause Barrenness; take it in white Wine: And truly I beleeve for very moist women there is scarce a better remedy.

4. The

4. The Stones of a Fox, dried and beaten to Powder, and a drachm taken in the morning in Sheeps Milk.

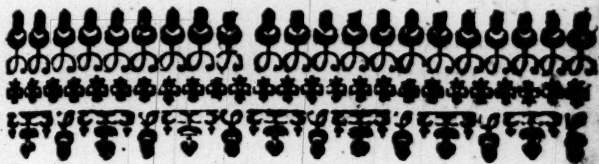
5. The Stones of a Boar used in like manner.

6. The Brains of Sparrows and Pidgeons eaten ; and (for ought I know) you may eat Flesh and all, for they are very fruitful Creatures.

7. The Pizle of a Bull dried and grated to Powder, and a dram taken at a time.

8. To hold sweet things to the place of Conception before the act of Copulation, because they draw the Womb down ; but after the act, to the Nose, to draw the *Matrix* up.

These, with many others, too tedious here to relate, have been quoted by Authors.



BOOK. V.

A Guide for Women in CONCEPTION.

SOME Women are so ignorant they do not know when they are conceived with Child, and others so coy they will not confess when they do know it. I shall labor to help the former, the latter, if they would learn to be a little wiser, may help themselves.

I shall then divide this Book into these Chapters.

1. *Signs of a Woman conceived with Child.*
2. *Whether a Male or Female be conceived.*
3. *Of*

3. *Of Conception of Twins, and the Reasons.*

Authors Confuted,

4. *Of imperfect Children.*

Authors Opinions.

My Own.

C H A P. I.

Signs of Conception.

MAny are the waies Authors have left for Women to know whether they be with Child or not, which happen true in many Women but not in all, some of which I shall quote, viz.

1. A coldness and chilliness of the outward parts after Copulation, for the heat retires to make the Conception.

2. The Belly waxeth very flat, because the Womb closeth it self together to nourish and cherish the Seed.

3. Wringing or griping pains like cramps happen in the Belly about the Navel.

4. Loss of appetite to victuals, and sour belchings, exceeding weakness of stomach.

5. *Diverse*

5. Divers appetites and longings are ingendred.

6. If cold Water be drunk, a coldness is felt in the Breast.

7. The tops of the Nepples look redder than formerly.

8. The Breast begin to swell and wax hard, not without pain and soreness.

9. The Veins in the Breast are more cleerly seen, than they were wont to be.

10. The Veins in the Eyes are cleerly seen, and the Eyes seem something discoloured, as a looking Glass will shew you, this is a good sign.

11. The Body is weakned, and the face discoloured.

12. The Excrements of the Guts are avoided painfully because the Womb swelling thrusteth the right gut together.

These be the vulgar rules, or at least the best of them.

Give me leave to deliver what I have known to be true, and never yet failed me.

1. If under the Eye, the Vein be swelled, I mean under the lower Eye-lid, the Veins in the Eye appearing cleerly, and the

the Eye something discoloured, if the Woman have not her terms upon her at the time, nor watched the night before, you may certainly conclude her to be with child, and this appears most plainly, just upon her conception, and the first two months: I have told many Women of it before they have been with child a fortnight, and never failed.

2. Stop the Urin of the woman close in a glass three daies, and then strain it through a fine Linen cloth, if you find small living Creatures in it, she is most assuredly conceived with Child; for the Urin which were before part of her own substance, will be generating aswel as its Mistris.

3. Take a handsom green Nettle, and put it into the Urin of the woman, cover it close, and let it remain in a whol night; if the woman be with Child, it will be full of red spots on the morrow; if not, it will be blackish.

And thus much for Prognosticks, Whether a woman be with Child, or not.

CHAP. 2.

*Whether a Woman be conceived
of a Male, or of a Female.*

Herein also I shall,

1. *Deliver you the Opinions of Authors.*

2. *What I have found to be true by experience.*

First, Authors give these to be signs of conception of a Male.

1. The Woman when she riseth up from a Chair, or the like, doth sooner stay herself upon her right hand than on her left.

2. The Belley lies rounder and higher than when tis a female.

3. The Child is first felt to stir on the right side, because according to *Hippocrates*, the Male children lie on the right side of the Womb.

4. The Woman breeds Boies easier and with less pain than Girls, and carries her burden not so heavily, but is more nimble and moving.

K

5. The

5. The right Breast is more plump and hard than the left, and the right Nepple redder.

6. The colour of the Woman is more cleer, and not so swarthy as when she conceives a Girl.

The contrary to these, are Signs of the conception of a Female; it were but loss of time and blotting of Paper to quote them.

These are some of the vulgar Rules, and the best of them, I never knew these fail.

1. If the circle under the Womans Eye which is of a wan blew colour, be more apparant under her right Eye, and the Veins most apparant in her right Eye, and that most discoloured, she is with Child of a Boy, if the said marks be most apparant in the left Eye, judg her to be with child of a Girl.

2. Let her milk a drop of her Milk into a Bason of fair Water, if it sinks to the bottom as it drops in, round in a drop, 'tis a Girl she goes withal, for if it be a Boy it will spread and swim at top, this I never knew fail, though it be contrary to all Authors that ever I read.

CHAP. 3.

OF TWINS.

AUthors make some flutter about the Conception of *Twins*, and what the Reason should be; as also how many Children a Woman might naturally have at one Birth.

The Ancients held, a Woman might naturally have seven, three *Boys*, three *Girls*, and one *Hermaphrodite*; and their opinion, was grounded upon another as childish (for one error Ushers in another) because they conceived a Woman had seven Cells in her Womb; but long since, Anatomists beginning to grow pretty perfect in their manual operation, having found out that the Womb had but one Cell, this ridiculous opinion was quickly exploded.

Others hold, a Woman can Naturally have but two Children, and their Reason is, Because she hath but two Breasts: I know no reason but why they may as well hold, a Woman can go but two miles, because she hath but two Legs: we know well

well enough that whatsoever is against Nature, is miraculons ; and we know as well that 'tis no miracle for a Woman to have three Children at a Birth.

In *Egypt* many times Women have five or six Children at one Birth : the reason is supposed to be the fruitfulness of the Place, and if so, (as is probable) then let Women that would be fruitful, live in fruitful places.

Aristotle quotes a Woman that brought forth twenty perfect Children, at four Births.

Tragus tells a story of another in *Egypt*, that had seven Children at one Birth.

All this is nothing to what *Albertus Magnus* talk of, for he tells of one Woman who had twenty two perfect Children in her Womb, at one time, and miscarried of them all, and of another who had an hundred and fifty at once, all as big as a Mans little finger.

Besides, they say in a Monastery in *Holland*, there remains a Tomb of one *Margaret* a Countess of *Holstead*, who had three hundred sixty four living Infants born at a birth and al, Christned. I urge no Man,
nor

nor Womans faith to beleieve these things :
But come,

First, *To the Cause of Conception of Twins*
(*or more Children than one at a time.*)

Secondly, *Whether Twins be conceived at*
one and the same time.

1. The cause why Twins are conceived.;

Herein Authors are various.

Avicenna, and *Haly Abbas* held the cause
to be divers Cells in the Womb, but that
as I told you hath long since been found
out as false as what is falsest.

Empedocles attributes it to the plenty of Seed
which is able to procreate more than one.

Asclepiades, to the strength of the Seed
by the same Reason.

Ptolomey, to the Position of the Stars, at
the time of Copulation.

2. About the Second, which is the greater
Question of the Two, Authors
differ as much.

Some of the Ancients, and almost all
modern Writers hold them to be conceived
at one and the same act of Copulation,
the Seed not being ejaculated out all
at once, is divided in the Womb, and so
more than one child conceived: This,

though it seem something plausible, yet it will not hold water.

Another Reason they give is, Because the Womb having received the Seed, shuts so close that it cannot give intromission to any more Seed; and this is as weak as the other.

For Answer to the First.

The beginning of the Conception, is not the casting of the Seed into the Womb, for then a Woman must needs conceive every time she hath carnally to do with her Husband; but the exquisite mixture of the Seed of both Sexes is the very beginning and cause of conception, and that the Womb having but one Cell can exquisitely mix Seed in two places, it in that work closing it self so close that no *vacuum* is left, is incredible.

To the Second, I answer,

1. The Womb shuts not so close, but what Seed is superfluous, hath a place to be let out.

2. It is the delights of *Venus* that opens the Womb at all times, for it opens by Muscles, therefore voluntarily, and why can it not open the Womb at one time as well as at another?

3. Nei-

3. Neither do all Authors agree that Twins are conceived at one and the same time, for *Erastistratus* a famous Physician, and all the *Stoick Philosophers* were of my opinion, viz. That they are conceived at divers times.

4. All things are brought to pass by a due limitation of time, and two Children conceived at once must needs be born at once, which is impossible. He that would know more of this, let him but peruse the *Trutime of Hermes*, one of the wisest of men, and let him but understand what he reads, and 'tis possible he may tell you (having the Nativities of both Twins) the very hour and minute when both were conceived. Let no *Astrologer* object to me that the *Trutime of Hermes* is not exact to a minute, but let them know that if there be a truth in it to a Sign ascending, there must needs be a truth to a Degree, and Minute, and Second, for truth comes to a Punct, and the failing may be in their non-understanding of him.

5. All Authors hold a kind of strange thing they call *Superfætation* in Women. *Superfætation*, as the word signifies, is a

Womens conceiving of a second Child, after she is conceived of the first.

Authors are very frequent in proofs of this, and some such have been known in *London*.

I shal let pass what Poets say of *Alcumena*, bringing forth *Hercules* and *Iphyclus*, one at the end of the seventh, the other at the end of the tenth month : (they that would read it, may find it in *Plautus* his first Play *Amphitrio*) And come to the relation of more sober Authors, and such as are *Fide digniores*.

Hippocrates writes of a woman of *Larissa* who brought forth two living and perfect Children, forty daies distant the one from the other.

Aristotle, *De Historia Animalium*, abounds in Examples ; and som of the births were two months distant.

■ *Rhazis* and *Avicenna* hold, That al women that have their Terms, during the time of their going with Child, are subject to conceive again.

Pliny gives divers examples of it : And *Dodonæus* in his Observations, many more. And the like you may reade in *Laurentius*.

Thus

Thus then you see by this Argument, That tis possible for a woman to perfect a second Conception, after she is conceived of the first; and if so long after, as Authors say, then much more likely, sooner, before the Womb is filled with the growth of the first.

And then, if the *Trutime* of *Hermes* be true, (I have heard many cavil at it, but never any disprove it, nor bring a bit of wise reason against it) there you may find a reason why two Children may be conceived at a months distance, and yet born in one day; and if two Children lying in the same Womb, at the same time, be at any time conceived at twice, is it not most probable they are so alwaies? However this is apparent, that by testimony of all Authors, yea by the judgment of that Prudent Physician Dr *REASON*, a woman may miscarry of one Twin, and yet go out her whol time with the other; as *Hippocrates* quotes in his Book, *De Natura Pueri*: Nay, both *Aristotle* and he, quote women that brought forth two Children at one birth, and a third fifteen weeks after: Then it follows, that they are little better than Murderers, who force away the second Child, the first being

ing born before its time, especially if the flux of Bloud be not great, nor signs of labor appear,

Here is another Question to be answered, *Viz. Why Women desire the act of Copulation after they are conceived, when Beasts do not?*

Pappaa, the Daughter of *Agrippa* the Roman, a wonton Lass, being asked the Question, Why Beasts did not desire it aswell as Women? Answered, Because they were Beasts.

The Answer was acute, tis confest, and the acuter, because not premeditated; and our own Writers give no wiser, for they say, Tis a Prerogative and Vertue God hath only given to Women. Alas, poor Fools! that make a Vertue of a Vice.

The very truth is, The Curse of God for *Adams* first sin lies more heavily upon Man, than it doth upon Beasts, and Lust is a great part of this Curle, and the Propagation of many Children at once an effect of that intemperency; and that I suppose to be *Hippocrates* his Reason of forbidding Copulation to women with Child. For my own part far be it from me to forbid it, for I know well enough the Nature of Man is so vicious,

vicious, that he must have to do with his Wife, or some body else in that time, or do that which is worse than either: However hereby you see the fruits of Original sin, and what cause you have to be humbled in the presence of God for it, and require his assistance against the wretched effects it produceth.

CHAP. 4.

Of Imperfect Children.

MAny are the Forms, which Authors have left to posterity, of monstrous Births; some altered in respect of Sexes, as *Hermaphrodites*, in form as bestial; some double-bodied, some maimed, and many others, which would do me no good to write, and you as little to read of.

Authors differ as much in the Cause.

The *Divine* refers it to the Judgment of God alone, which if true, without the help of Nature, then is every Monster a miracle.

Astrologers they refer it to the Stars, and the Position of the Moon in deficient degrees at the time of Conception.

I can-

I cannot close with any of both these, neither altogether with a third, which is more probable, although (perhaps) the Judgment of *Astrologers* may concur.

Some hold the imagination of the woman to be a great cause, by beholding either such Monsters, or such Pictures, and that's the reason, they say, that they are so frequent in *Egypt*: So also you may read of some, that brought forth a Blackmore, the woman beholding the Picture of a Blackmore hanging in her Chamber: and of a woman at *Pisa*, that brought forth a Child full of Hair like a Chamel, because she was so superstitiously wise to kneel every day to the Picture of *John the Baptist* clothed in Chamels-Hair. Also I my self know a woman this day living, that in the time of her Conception fixing her Eyes and Mind much upon a Boy with two Thumbs on each Hand, sitting at Dinner by her, brought forth a Boy with as many her self: this I say, may be the cause of some deformity.

But the greatest cause of womans bringing forth Children imperfect, or mutilated, or crook-backt, or with Issues or Leprosie, &c. I take to be, because the act of Copulation

lation was done at that time when the woman had her Menstruis upon her. It was not for nothing God Himself forbad a man to touch a woman at such a time; and from such corrupt beginings usually little good proceeds; and although the Grace of God is free, and laies hold on whomsoever he pleaseth, yet usually (I do not say alwaies) such are as perverse in mind and manners, as in body, *Cavendum ab iis quos Deus notavit* (saith the Latin proverb) Beware of such whom God hath marked.

BOOK



BOOK. VI.

Of Miscarriage in Women.



Women are most subject to suffer Abortion or Miscarriage in the two first months of their Conception, because then the Ligaments are weak and soon broken, and towards the latter end of her time, because then the Womb is so full that it cannot shut close, and withal the Child heavy.

Moreover, Many, if not most Women, are subject to be delivered at the end of seven months, because of the compleatness of the time, Seven being a Note of perfection, and therefore the Scripture saith of our Lord *Iesus Christ*, That he sprinkled the
Altar

Altar with his Blood SEVEN times, and all things were perfected the Seventh day. The Pythagorians call it the Knot and Tie of mans Life; and so doth Tully, in Somn. Scipionis, and Hippocrates, Lib. De Principiis saith, Mans life consisteth of the number of Seven. And we all know, every seventh year compleateth the Afridary of the Nativity, I could fill two or three sheets of Paper with Proof of it but enough.

I shall here confine my Pen,

- 1. To the Signs of Miscarriage.*
- 2. To the Cause.*
- 3. To the Cure of it.*
- 4. A word or two of Womens Longings.*
- 5. Of Children with Hare Lips.*

CHAP. I.

Of the the Signs of Miscarriage.

AS for Signs of Miscarriage, they are easily known by every Woman with Child, and therefore almost needless to rehearse; As,

- 1. The Child displaced, and fallen down*

down low toward the mouth of the Womb.

2. The Courses appearing, blackish in colour, much in quantity, for though many Women have them after they are breeding, yet they are pale in colour, and they alwaies shew ill diet, Nature rejecting them as not being fit for the nourishment of the Child, but if they come blackish, with pains, and throws, especially the Woman being far gone with Child, they signifie abortion.

3. When the Breasts, which before were round and full, wax lank, and sag down, for the most part abortion follows. *Hippocrates* saith (but whether truly or no, I know not) that if a Woman go with two Children, a Male, and a Female, if the right Breast fall, she loseth her Male Child, if her left, her Female.

4. If in dangerous sickness a Woman fall in labor, she usually dies, and the Child also.

5. Redness of the Face, Trembling of the Body, Palsies in the Head, Pains in the inner parts of the Eyes, if the Terms come down at the same time, and the Body be troubled

troubled with Wind, they are held to fore-
 shew Miscarriage.

But because all things are better known
 by an argument *a priore*, than by an argu-
 ment *a posteriore*; by the Cause, and what
 goes before, than by what follows after.
 We come to the Cause.

CHAP. 2.

Of the Causes of Abortion.

THe ordinary Causes of abortion are
 these.

1. A weakness or corruption of the
 Womb, when it is weakned or offended by
 Viscous, Slimy, or Slippery, Phlegmatick,
 or Watry humors, that so it cannot retain
 the fruit received:

2. Aposthumes, or Inflammations of the
 Womb, hinder it through pain, that it can-
 not perform its office.

3. Being extreemly bound in Body, in-
 forcing to stool, forceth the Child down,
 which was before much oppressed by the
 right Gut, being filled with hard dung,
 therefore *Hippocrates* saith the disease *Te-*

nasmus coming upon a Woman with Child commonly causeth Abortion, *Tenasmus* is a disease when people have great provocation to Stool, yet can do nothing.

4. The Hemorrhoids or Piles many times cause Miscarriage.

5. Fat Women are subject to Miscarry by reason of the slipperiness of their Wombs, and very lean Women for want of nourishment for their Child in it.

6. Bleeding in the time she goes with Child.

7. Strong Purges are very bad, but Vomits worse.

8. Great cold and heats, A Bath, and a hot House favor not a Child in the Womb, for they heat it so that it labors to come out where 'tis cooler.

9. Hunger starves the Child in the Womb, surfeiting by much meat or drink strangles it.

10. Outwardly it may be done many waies, as by Falls, Blows, Anger, Fear, Sorrow, Running, Leaping, Lifting, immoderate Exercise, &c.

Of Preventing Miscarriage.

THE Cure of *Abortion* is various, not only according to the Cause, but also according to the time, whether before, or after Conception; and indeed the surest remedy is, to prevent it even before the Child be conceived.

I shall then divide my Rules into Two parts, *viz.* what is to be done,

- | | |
|----------|---------------|
| 1 Before | } Conception. |
| 2 After | |

Before Conception, 1. Let her strengthen her Body, and let her take such Medicines as strengthen her Womb first, and such as further Conception afterwards; you have enough of them before: Also, let her drink Wine wherein Mother of Time hath been well boyled, for this is excellent for this use.

2. Either windiness, or moistness, or dryness of the Womb must be the cause of it.

If windiness, there's no better remedy under the Moon, than eating half a score Juniper Berries every morning,

If moisture, let her sweat in a hot House, and use her Body to Exercise, and take half a dram of *Galanga* in Pouder mixed with as much Cinnamon, every morning in Muskadel.

If driness of the Womb be the cause, as many times, the Womb wanting moisture to sustain the Child, is many times the cause of barrenness; and because it was left out before, I shall be the larger in it here.

It is most incident to yong flourishing women, and such as are chollerick of complexion, and is known by an exceeding proneness to Venery.

It is cured by cold Emulsions, made of Barly-Water, wherein mix the Seeds of white Poppies, Almonds blanched, the Seeds of Cucumers (or Cowcumbers as the vulgar call them) of Melons, Gourds and Citruls, of each half an ounce, and drink it for their ordinary Drink.

Let her avoid al violent motion, drinking Wine or Strong-Water.

Let her anoint the Reins of her Back with Oyl of Nightshade.

Also the Seeds of Mandrakes are said to purge a Foul, cool a hot, and moisten a dry Womb;

Womb ; and therefore some think, *Rachel*,
Gen. 20. desired them, as knowing that heat
 and driness of her Body was the cause of
 her barrenness. And I am the rather in-
 duced to beleieve such a thing may be true,
 because such infirmities are most usual to
 people of fair Complexions: You may take
 half a drachm at a time bruised, in a little
 white Wine, neither need you fear the cold-
 ness of them, for the Seeds are nothing so
 cold as the Herb.

Thus much for preventing Miscarriage
 before Conception.

After Conception, which is the Second
 thing I promised, I shall declare to
 you what hitherto hath bin hid from
 your Eyes,

1. Let a woman with Child drink a draught
 of Sage-Ale every morning, it will do her
 more good than she is aware of.

2. If signs of abortion appear, the usual
 way is, to lay a Tost, sopt in Muskadel to
 her Navel, and many times it doth good,
 for it is a good Medicine : But to take a
 little Garden-Tansie, and having bruised

It, sprinkle it with Muskadel, and apply that to the Navel, is far better.

Also Tansie put in Ale, as you make Sage Ale (I know not how to teach you, being no Brewer) & a draught drunk every morning, is a soveraign remedy for such women as are subject to miscarry.

Also I would advise Midwives alwaies to keep a Syrup by them, made with the juyce of Tansie clarrified and boyled into a Syrup, with twice its weight in Sugar, that so they may have it in readiness to give a Spoonful or two of it, in such cases: It is a most excellent Medicine, though it be not in the *Colledges Worm-eaten Dispensatory*, for the Herb by a magnetick vertue, draws the Child in the Womb any way, or retains it in its proper plate: The Herb is common to be had, and wil save many a Child's life, and its Mothers also, if used according to these, and other Directions that you shall reade before you have read the Book thorow.

3. There is a Stone they call *Lapis Arites*, and by some *Lapis Pregnans*, or the Stone with Child: I am informed that there are many of them to be had now in *London*.

I shal

I shall first describe them : Secondly, teach you their use.

1. Of these Stones are four sorts.

The best comes from *Africk*, and is found in an *Eagles Nest*, for they say the *Eagle* cannot lay her Eggs without them, it is very little and easily beaten to powder, it hath another little one within it, which if you shake it you may perceive to rattle, and therefore 'tis called the Stone with child, This is thought to be the female, and some, and they no small fools neither, think there is no Sex in Stones, I cannot stand to dispute the point now, though I hold a Sex both in Stones and Trees.

The Second, Which they call the Male, comes from *Arabia*, and hath another hard stone within it, it self being hard like a Gaul, and difficult to beat to powder, and is of a reddish colour.

The third comes from *Cypress*, and is like that which comes from *Affrick* but only bigger, having sand and little stones within it.

The fourth is called *Taphinsus*, from the place whence it comes ; it is found in Rivers, in colour white, in form round, and
L 4 hath

Hath another Stone within it, this is accounted the worst of all, but as in some things the best is bad, so in this the worst is very good.

2. For its Use.

This Stone being hung about the neck of a Woman with Child, so that it touch the Skin, preserves her Child in her Body, till the due time of her delivery come; experience shall prove my words to be very true; and when you find them so,

1. Give glory and praise to God for it.

2. Admire at his wonderful works in his Creatures.

3. Know that great is the ignorance the first sin of *Adam* hath involved Man-kind in, that we cannot now exactly know the vertues of the Creatures as he in his innocency did, as appears by his giving them Names according to their Natures.

4. If God begin to manifest himself to you in teaching you knowledg, be thankful for it, and know that if the day break, the Sun will rise.

I think 'tis needless to forewarn Women of such things as cause Miscarriage, or to tell weak Women they must eat good Vi-
ctuals,

Equals, for out of question they will do it if
 they can get it, I never knew any behind-
 hand in that ; I wish from my heart our
 State would but be so happy to take such a
 course that Women in that case might not
 want, 'tis one way to make them dear in
 the Eyes of God, and give a leading exam-
 ple to other Nations ; besides, the more
 Childrens lives are preserved, the more
 Soldiers will they have when they need
 them. And let rich people know, and say
 I told them of it, that for their poor neigh-
 bors with child that lack necessaries, or
 what (happily) they have a mind to, they
 being able to releeve them, the not doing
 of it, shall by the great God of Heaven and
 Earth be required another day at their
 hands. I have freely in the presence of
 God herein discharged my own duty, with-
 out flattering any body, who ever fails in
 duty herein, I cannot help it : I hereby, in
 the presence of God, acquit my self from
 the answering for the blood of all those
 that are lost this way ; rich Women are but
 Women, look to your selves, blood hath
 learn'd the trick to cry for vengeance ever
 since *Abels* daies.

CHAP.

CHAP. 4.

Of Womens Longings.

AS an Appendix to this Book, give me leave to speak a word or two of Womens Longings or Lustings, which is incident to many, if not most Women in time of their going with Child, and it comes fittest into this place, because many times it causeth Miscarriage, and in this I can quote but my own Opinion (yet that you shall not find too light if you will be pleased but to weigh it in the ballance of Reason) for all the Authors that ever I read, or could get, have spoken of it, *Aut nequicquam, aut nequaquam*, either not all, or to no purpose.

The Causes of it I conceive to be either one of these Two;

1. *Physical.*
2. *Prognostical.*

1. *Physical*, That you may understand this, I pray take notice that the Omnipotent and only Wise God, having made this world, of a Composition of Elements, ordered

dered it not only to maintain it self, but also to Encreate and Multiply, in a Natural way; which is that we call Physical, for *physis* in Greek is Nature, and this is that which the Universal providence of God (for his particular providence to those whom he hath united to himself by the Person of Jesus Christ is another thing) This Universal Providence, I take to be that which the Sons of Wisdom call NATURE, and she is placed by the most high God, as *Viceroy* over the whol world, and therefore as wisely as she can puts off every hindrance that is an obstacle to her work, in mans begetting his like, she is the Princess of Physitians; and though our Colledg is little or not at all acquainted with her, Wisdom hath commanded all her Children to be obedient to her.

Physically we conclude, that excess in things which Phylosophers call, *not Natural*, to be the cause of Womens Longings.

Things *not Natural* are,

1. *Meat and Drink.*
2. *Sleeping and Watching.*
3. *Fulness and Emptiness.*
4. *Exercise and Rest*
5. *Affections of the Mind.*

Excess

Excess in these, corrupts the things that are Natural, of which one great one is, to beget its like (I shall, God assisting me, instruct you in this to the full, in a Treatise which hereafter I intend, *viz. How to preserve your Bodies in health.*)

Well then, if the Body of the Woman be thus disturbed, of necessity the Child within her must be disturbed also; therefore Nature as the chief Artificer, calls for such food as must make fitting blood for the nourishment or encrease of the Child; your Child is nourished by your own blood, your blood is bred of your diet, rectified or marred by your exercise, idleness, sleep, or watching, &c. *Nature* sees and knows how you swerve from what is fitting, she calls, and calls like a Work-woman for what is requisite either to make up what you want, or to remedy what you have done amiss, by breeding a nourishment for the child within you contrary to what diet, or things not natural, you have formerly kept, or to supply your conception wherein you have been wanting to it, she is a Mistress worth ten of the Colledg of Physicians, I assure you I have had some communicati-

on with Dr. REASON, one (in my Opinion) of the wisest of men, and he told me it must needs be as I say, and proved it to me thus; Those which live idly (as the Gentry and Citizens Wives, that seldom use their bodies to any exercise, unless it be playing with their Dogs) and keep not good diet are most pestered with such longings, Women of good diet (if there be any such) and such as mind their business, and use exercise are least troubled with them, yet I hope no Women are so proud, as not to be ruled by *Reason*, nor so simple but will confess *Nature* to be a better work-woman than themselves. This is my *Physical Reason*.

My *Prognostical Reason* is this.

The wisdom almighty God hath given to Nature is such, that it knows beforehand what the fruit conceived will come to, and many times this way gives warning of it, that so Parents may have time enough, if they have but wit enough (for nature cannot endure fools) either to prevent, or provide for it.

For example.

1. Many times Women with Child long for

for things not accustomed to be eaten, as Dirt, Sand, &c. their Children then seldom live long: Why should such Parents fix their affections so strongly upon such a Child which *Dame Nature* told them would not live before it was born, and how much causless sorrow might have avoided this way?

2. Many Women with child have a mind to steal things, why may not Nature certifie the parents hereby that the childs inclination will be to theiving? and how ought they to pray to God for their children to deliver them from such an evil, as also to give them good education, for good breeding many times, makes men avoid those sins which other men run into.

I have done, only take notice, that Nature not having her desire (and she desires nothing but what is needful, perhaps of necessity) is forced to let go the Conception for want of necessaries, and then the Woman miscarries, and who can blame her, the Children of *Israel* could not make Bricks if they had not straw.

CHAP. 5.

Of Children born with an Hare Lip.

I Have but a little to say to this, but that little may be to purpose. The cause of it is well known to be, the Mother in the time of her Conception, being affrighted either with the sudden starting of an Hare or Conny, or by losing her longing to eat a piece of such a Creature.

This was *Myzaldus* his Opinion. And I am confident som women now living, know this to be true enough, yea too true.

His Prevention is this (for he was an od conceited man aswel as I, though one of the ablest men of his time) Let a woman slit her Smock at sides like a Shirt, when she goes with Child.


Let no woman despise it, because tis plain and easie; the waies of God are al so: Tis the inventions of Men are so difficult that a woman cannot do her self good, but she must undo her self, and her Husband also.

BOOK.



BOOK. VII.

A Guide for Women in their LABOR.


 Do not here intend to teach
 Midwives how to performe
 their Office, for that they
 know already, or at least
 should know, It being far
 beside my intent to tell them
 what they know already, but to instruct
 them in what they know not.

This is that I shall speak of.

The Labor of a Woman may be said to
 be Two-fold.

1 *Of a Dead Child.*

2 *Of a Living Child.*

Of each of which in a *Section* by it self.

Sect.



Sect. 1.

*Of Women Laboring of a
dead Child.*

IN this it is (that I can think of, for I
alwaies indite as fast as I write) only
requisite.

1. To give you signs when the Child
in the Womb is dead.

2. Means how to bring it away.

First, Signs of the fruit in the Womb be-
ing dead, are

1. The Breasts suddenly slack and fall
flat, or bag down, what should they provide
to feed a dead creature, saith *Daspo NA-
TURE?*

2. Coldness possesseth the Belly of the
Mother, especially about her Navel.

3. Her Urine (*anglice* her Piss) is thick
with filthy stinking setlings at bottom.

4. No motion of the Child is perceived,

M

no

no though you wet your hand in warm water and lay it upon her Belly, for that's the way to make the Child stir.

5. Dreams of dead men trouble her in her sleep at which she is affrighted.

6. She longs to eat such things as Nature never allotted to be eaten.

7. Her face looks but scurvily and wants her usual mirth.

8. Her breath stinks.

9. When she turns her self in her bed, or riseth up, the fruit in her womb swags that way, (if it be not a solecism to call a dead Child [Fruit] like a lump of Lead) and indeed if the Child be any thing displaced it will do so, yet if Tansy be but applied to her Navel, or the Stone *Aritis*, it will remedy it if the Child be alive; but not so, if dead.

For Cure or bringing away the dead Child which is alwaies obnoxious to the Mother that goes with it; a dead creature being very contrary to the living, wherein appeared the Tyranny of *Mezentius* in *Virgil*.

*Mortua quinetiam jungebat corpora vi-
vis.*

*Componens manibusq; manus atq; oribus
ora.*

Dead Bodies to the Living he did
place,

And joy'n'd them Hand to Hand, and
Face to Face.

I pray be pleased to accept first of this
Caution, Be sure you use no means to bring
it away before you be sure 'tis dead, lest
you be found little better than murderers
another day; If you follow my former
Rules you can hardly if you have any wit,
miss of the truth, I mean those in the for-
mer Book as well as in this, you shall find
them better than a Candle and a Lanthorn
to guide you to the truth, and you may (if
you be wise) find enough in them, and
learn enough by them, if not to teach
you wit, yet to tell you what wit you
lack, but when you are confident your
child is dead (which will never be, if the
Rules your God hath delivered to you by
my Pen be but followed) I say, if you be

confident your Child be dead in your Womb, do thus, (and I pray give me leave to pass by the vulgar Rules as though I knew them not.)

1. Take half a pint of white Wine, and burn it, only adding half an ounce of Cinnamon to it, burn it with no other Spice, and when you have drunk it (for it will not do the deed by looking upon it) if your pains of travail come upon you, your child is dead indeed, if not, your child may probably be weak or sick (for children are capable of sickness even in their Mothers Bel-lies) but it is not dead; for then (if your Child be living) it will refresh it and give you ease; take notice by this (good Women) Cinnamon refresheth the Child in the Womb and strengthens it.

2. If the Child prove to be dead indeed, these Herbs are Medicinal boyled in white Wine, take as many of them as you can get, and if you can get but one of them: it may do the deed you desire; Dittany, Betony, Pennyroyal, Sage, Featherfew, Centaury, Ivy Leaves and Berties, &c.

3. Sweet Bazil in powder taken half a drachm at a time in white Wine.

4. The

4. The privities anointed with the juyce of Garden Tanſie, or if you pleaſe you may take the Herb in Summer when it may be moſt plentifully had, and before it run up to flower, and having bruised it well, boyl it in Oyl till the juyce of it be conſumed: (if you ſet it in the Sun after you have mixed it with the Oyl, before you boyl it, and let it remain there a month together, it will be the ſtronger) this is an excellent Oyl for Midwives alwaies to keep in a readineſs for ſuch a buſineſs.

5. The Stone *Arites* held neer the privities, draws away the Child, for its Magnetic vertue is ſuch, that it draws the Child any way as readily as the Loadſtone draws Iron. To wiſe Women I have ſpoken enough.

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Sect. 2.

A Guide for Women Laboring of Living Children.

THis I confess is the Basis of this Book, which (that I may be as plain as I can) I shall divide into these Chapters.

1. *What facilitates the Labor.*
2. *Of cutting the Navel-string.*
3. *What brings away the After-birth.*
4. *Certain necessary Questions Answered.*

C H A P.

CHAP. I.

What makes the Birth easie.

FOr a Caution to this, let me advise all Midwives :

1. Not to give any thing inwardly to hasten the birth, before they know the true time of birth is at hand ; for the want of observing this hath spoiled many a Child, and put the Mother to twice as much pain as needed.

2. Let not the Child be forced away, unless an immoderate flux of Bloud come down, for if such symtom appear, your best way to save the womans life is, to force away the Child. I have known some women, and that of late daies, that in such cases have fallen into the hands of such Creatures, that they had as good have sent for a Butcher to deliver them.

3. I confess it is something hard at first, to know when the true time of the womans labor is, many women being troubled with pains so long before their true labor comes, yea, some many weeks before ; and the reason

son why they are so, I conceive to be heat of their Reins, I shall be very willing to help in this what I can ; therefore consider,

1. Heat of the Reins in women in that case may be known by swelling of their Legs : when women with Child find their Legs to swell much, let them take it for granted that their Reins are too hot.

2. The cure is to cool their Reins before the time, with Oyl of Poppies, Oyl of Violets, or Water-Lillies, by anointing the Reins of their Backs with them, for most assuredly such women whose Reins are over-hot, have usually hard labor : But above all the remedies that I know, I commend the Decoction of Plantain Leaves and Roots, you may make a strong Decoction of them in Water, and then having strained and clarified it with the White of an Eg. boyl it into a Syrup with its equal weight in Sugar, and keep it for your own use, or your Friends in such cases.

4. I told you before, that the Skins which the Greeks (and our Rabbies from them) call *Amnios* and *Allantois*, contained the

the Urin and Sweat of the Child, the use of which Urin and Sweat is great before, and in travail.

First, Before Travail, by their means the Child is more easily sustained and born up in the Womb.

Secondly, In the time of *Travail* (the birth approaching) both these skins, the *Amnios & Allantois* are broken by the vement stirring of the Child, so that these Excrements fall down to the Neck of the Womb; and this is that Midwives call the Water, and when they see that come away, then they say to them that stand by, Now the Birth is near: And 'tis very true, and the certaineft sign that can be; for the Child is no better able long to subfift in the Womb after these skins are broken, then a naked man is in an heap of Snow. These Waters, if the Child come presently after them, facilitate the Labor, by making the passage slippery; and therefore let no Midwife endeavor with their Nails, nor nothing else, to force the Water away. *Dame Nature* knows when the true time of the Birth is, better than they, and usually retains the Water till that time.

On the contrary, If the Water by accident

dent break away too long before the Birth; such things as hasten Nature may safely be given or admitted; such are Dittany, Betony, Penyroyal, Juniper Berries, Red Coral, &c.

2 Featherfew boyled in white Wine, and a draught of it drunk; or good Women (if they please) may take the Juyce of it when it is in prime (and I think that is in *May*) which having clarified, they may boyl in to a Syrup with its double weight in Sugar, and so keep it by them all the year, until such time occasion calls for its use.

Thirdly, Mugwort used in the same manner, worketh the like Effects. -

Fourthly, A dram of Cinnamon in Powder given inwardly, profits much in this case.

Fifthly, Tansie, bruised and applied to the Privities; Or an Oyl of it so made and used as you were taught before.

Sixthly, The Stone *Ætites* held to the Privities, instantly draws away both Child and after-burden; yea, draws out Womb and all if you remove it not instantly after they are come away, its magnetick vertue is such: If you do any mischief that way, the
fault

fault is not mine, you are forwarned of it, for such is its vertue, That both Child and Womb follow it as readily as Iron doth the Loadstone, or the Loadstone the North-Star.

Seventhly, *Myzaldus* quotes many other waies.

1. An Asses or Horses Hoof hung near her Privities.
2. A piece of red Coral hung near the said place.
3. A Loadstone held in her left hand.
4. The Skin a Snake hath cast off, girt about her Middle, next her Skin.
5. Pears being in her Chamber, hinder her from being delivered.

Cum multis aliis.

Let Midwives be ruled by me, never to force away a Child, unless they are confident it be dead.

2 Unless the woman laboring with it, be troubled with an immoderate Flux of Bloud.

Thus (good women) have I given you my Rules, which if you please to make proof of, you shall find as constant as the Sun in the Firmament, that never fails without

out a Miracle : I have not medled with your Callings nor Manual Operations, lest I should discover my Ignorance like *Phormio* the Phylosopher, who having never seen Battel, undertook to reade a Military Lecture before *Hanibal*, the best Soldier in the World. *DAME NATURE* was the Mother of what I have written, and it hath been verified by her two Sons, Dr *Reason*, and Dr. *Experience*.

CHAP. 2.

Of Cutting the Navel-string.

GREAT heed, and great care is to be taken about this, which some accompt but a trifle ; yet in performing this work (which is quickly done) doth none of the least Art and skil of a Midwife appear: That this may be done with that prudence which is required, you ought to observe,

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Consequent.*

I. *The*

I. *The Time.*

The Time is so soon as ever the Infant is come out of the Womb, whether he come with part of the after-birth or without it, for sometimes the Child brings into the World a piece of *Amnios* upon its Head; and this is that good women call the *Caule*; nay, so sottish they are to think, A Child born with a Caul on his head must do wonders, *Cujus contrarium est verum*; Nay, so much vertue remains in the Caul it self, that it will perform as great Acts, as *Hercules* in his Twelve Labors, abate me but his fetching *Cerberus* out of Hell: Whereas (as I told you) it is only a piece of the *Amnios*; If you find it upon the Childs Head, you shall miss it there; if you miss it upon the Childs Head, you may find it there: And the Reason why some Children come into the World with their Brows crowned with it, is weakness, which is an argument of short life, and such an argument as seldom fails. Well then, Whether the Child come with this, or without it, so soon as it hath made its *Exit*, or is freed from its Mother,

Con-

Consider whether the Child be weak or strong.

(Itold you before that both Vital and Natural Spirit was communicated by the Mother to the Child by its Navel-string.)

If the Child be weak, gently put back part of the Vital and Natural blood into the Body of the Child by its Navel, for that recruits a weak Child. If the Child be strong, you may forbear. Thus you have the Time.

II. The Place.

About which Authors make something ado; and our Midwives at present can scarce agree.

The distance the Navil-string should be cut off from the Childs body, *Aetius*, Lib. 4. Cap. 3. prescribes to be four fingers breadth: A wooden direction, because Midwives fingers differ so much in breadth. We will imagine he meant four inches. The Ancients jumped generally in that opinion. *Mizaldus* was in this point a little critical, and yet an honest Man, and by
 Critic

Criticisms begat some errors in some modern Writers, and in our Midwives at present: Hence (as I suppose) it comes to pass that Midwives (if *Spigelinus* speak truth, or others who are but his Apes) leave a longer part of the Navel-string of a Male than they do of a Female, and their supposed Reason is this, Because in Males they would have the Instrument of Generation long, that so they may not be Cowards in the Schools of *Venus*; But in Females they cut it shorter, and that they think (forsooth) makes them modest, and their privities narrower: This *Spigelinus*, and all our modern Writers jeer at; His words translated verbatim are these. *I must of necessity make my self merry with this Opinion, for if it were in the power of Women to make the Privities greater or lesser by cutting off the Navel-string, in sober sadness, all Women laboring with Child would, complain of Midwives, and that deservedly too, because they left them not a great part of their Navel-string when they were born, that so their Privities being large they might be delivered with the more ease; Thus Spigelinus, and all the rest harp upon the same String.*

Mizaldus

Mizaldus orders it to be cut long both in Male and Female Children, his Reason is, Because the Instruments of Generation follow the proportion of it; and therefore if it be cut too short in a Female, it will be an hindrance to her having children: *Taisnier* a famous Astronomer affirms the same thing: Let not men prattle to me of impossibilities; if there be not an Harmony in Nature, how can it consist? If Nature formed the whol Child by the Navel-string in the Womb, is her wits so far run a Wool-gathering that she can do nothing by it afterwards? They say it dies, and therefore is made invalid; when as the self-conceitdness of their own brains makes their judgments so invaled, that like *A/sops* Crow they think themselves to be an Eagle when 'tis no such matter. *Mizaldus* made **DAME NATURE**, They Dr. **IGNORANCE** the Basis or Foundation of their Judgments.

Let them tell me a Reason,

1. Why the Loadstone draws Iron?
2. Why the cutting of Onions makes their eyes run on Water?

I will use no other Argument than one
of

of their own Reasons, (if not both) to confute themselves.

Besides, I will quote you one or two things more out of *Mizaldus*, and all upon the premises.

1. If the Navel-string of a Child after it is cut be suffered to touch the ground, the Child will never hold its water, neither sleeping nor waking, but will be subject to an involuntary pissing during its life.

2. A piece of the Navel-string of a Child born about one, so that it touch his Skin (*Mizaldus* saith you may wear it as a foyl in a Ring) defends him that bears it both from Falling sickness and Convulsions: both which I have known tried, as also the former. He saith further, That it defends him from Witches and Devils, which how true it is, let time determine; The man was honest; and honest men usually tell the truth. And if the Rabbies in our times studied the Sympathies of Nature but half so much as they study to get Money, our Physitians would be able, whereas now they are Covetous; They mistook PRIVATE, for PUBLICK Good; and that's the bane of a Commonwealth,

N

wealth, and the only way to make you and yours, first Fools, secondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to Note whether the Child were weak or strong, if the child be weak, and born almost dead, Put back (as I told you before) the Blood, which you shall usually find flow back by the Umbillical Vein, and the Vital Spirits, which you shall as usually find flow back by the Umbillical Arteries; and do it by degrees too, and very gently, for Nature goes suberly to work in what she doth, and hates Rashness; so ought a Midwife to do if she will be her Servant. So you shall perceive the Child, which seemed like a dead Creature before, instantly to be refreshed and awaked like a man out of sleep.

If the Child seem very lusty, and sprightly, stop the Navel-string neer its Navel, that so neither Blood nor Vital Spirit may retire, and that's the way to keep a child lusty when it is so: The want of observation of these Rules destroyes many a Child.

I have

I have candidly delivered my own Opinion
and what truth God hath revealed to me
herein, and am free from the Blood of all
those that through neglect are lost this
way.

Having premised this, Let the Ligature
or Binding be very strong, neither cut it off
very neer the Binding, let the Binding un-
loose; And let Priests prattle what they
will of the Soul: If the Vital Blood retire
back through the Navel, Life will follow it,
and leave the Soul behind to pick Straws:
It is the Spirit of Man is the Life thereof,
and not only of Man, but of Beasts, and
Plants; and their Spirit is naught else, but
the communication of the God-head to it
in a Natural way, as I shew'd you before,
Psal. 104. 29, 30. You need not fear to
bind the Navel-string very hard; because it
is void of Sence; and that part of the Na-
vel-string which you leave on, falls off, of
its own accord in a very few daies; The
whol course of Nature being now changed
in the Child, it having another way ordai-
ned to nourish it self. With what Instru-
ment you cut it off, it matters not, provided
it be sharp, and you do it cleverly. The

piece of the Navel-string that falls off, let it not touch the ground, remembring what before I told you; and you may keep it for those uses if you please, if not, I cannot help it. If you mind your Neighbors good so much as I do yours, you will do it.

IV. *The Consequent, or what follows the cutting off the Navel-string.*

The Navel-string being cut off, apply a little Cotton or Lint to the place, to keep it warm, lest the cold enter into the Body of the Child, which it will most assuredly do, if you have not bound it hard enough; and if you have, 'tis good to be sure, as the Miller said when he took his Toll twice: The greatest of evils will certainly follow the coming in of the cold into the Body of the Child that way. When that part of the Navel-string which you left remaining is fallen off, it is the usual custom of Midwives to put a piece of a burnt Rag to it, which we commonly call Tinder: I would rather advise them to put a little of the Poudre of Bole Armenick to it, because of

its drying quality : The Curse of God upon Women for their first sin lies more heavily upon them than it doth upon Beasts, for they licking it with their Tongues, can reduce it into such an Orb as no Air can penetrate ; but the first Woman, your great Grandmother *Eve*, having offended God, her posterity are forced to crave help of their Neighbors in such a case, when Beasts are not : Learn,

1. To know your first Evil, which was Pride.
2. To be humbled for it.
3. To look after a Spiritual Being, seeing your Natural is so defective. And so much for this Chapter.

CHAP. 3.

What brings away the After-birth.

AS much danger ensues upon a Woman (if not more) after the delivery of her Child than before : it doth not so to Beasts. Authors have written of bringing

away the After-birth, and 'twould make a man sick to reade it. If you take notice of Lapwings when they are in fight with other Birds, imagine a Kite or the like (for they hate all Birds of Prey) you shall have more of them come to help them, than you shall see or find within seven miles of the place: I never heard nor read they paid them for their assistance, for I suppose they know no use of Money; The Reason is, they love one another; but we, our selves. *Cæsars* Motto of the Crow was excellent.

*Tarpeto quondam, confedit Culmine Cornix,
Est bene, non potuit dicere, dixit erit.*

From the *Tarpeian* Steeples top. the Crow
Cry'd out, *Alb is not well, but 'twil I throw.*

And just thus is my Verdict of Authors.
You think you can see much when you can
see a Tree and not run your Head against it
in the dark, 'tis well you can do so in the
night; I think it is now about break of day,
if so, then the Sun will rise, and then you
need

need not give a Doctor Ten
** Jack with a* shillings to lead you with an
Lanthorn, or ** Ignis Fatuus* : If you would
Will with a know when day breaks, turn
Wisp. your Faces towards the East,
 for from thence the Wise men
 came.

Authors have gotten a rugged way (like
 themselves) to force the Afterburden away
 when it comes not, as Dr *CONCEIT*
 would have it. I shall give you my own
 Opinion (if Midwives wil force it away, let
 them pare theit Nails first, for *Masirians*
 and *Midwives must not wear their Nails too*
long.)

Gentle means become a wearied woman
 best, Churlish remedies are allotted for
 Fellons; The Womb is quick, the After-
 birth is dead; Let the quick expel the dead:
 It is dangerous if it be retained (I confess
 it) but is there no other way to kill a Dog;
 but to hang him?

The danger of retaining it is very great :
 Being retained, it putrifies and thence comes
 scurvy diseases, Feavers Aposthums; Con-
 vulsions, and al other the like, usually death
 at the tail of them. Authors prescribe Re-

medies so many as wil fill a Hop sack, Baths, Suffumigations, Pessaries, and what not? If ordinary Remedies be preposterous (if not dangerous) what must we do then? Do thus.

1 Delaies are dangerous; A Midwife thought so her self when the case was her own.

2 What brings away the Birth, brings away also the After-birth. A dead thing will drag whither you please; so will not a living, for that may draw back. I will not now dispute the Point, what is dead, and what is living, but take it upon the vulgar Opinion, because I desire not to lead you into doubtful disputations. My own Rules are real.

1 Use the same means you did to bring away the Birth.

2 Comfort up the Woman: It is a more fitting practice for you than to sit telling Gossips Tales.

3 A little white Hellebor in Powder (*alias* Sneezing-Powder) is a pretty good Remedy.

4 Remember Tansie; and the Stone *Arites*.

5. The

5. The Herb Vervain, either boyled in Wine, or a Syrup made with the Juyce of it, and its double weight of Sugar (I hope I need not write one thing twice to bid you clarifie the Juyce before boyl it into a Syrup) and a spoonful or two of that, given, doth the deed.

6. I hope I need not bid you not terrifie Women in that case, knowing they have endured pain enough before: if you are Midwives shew your selves Women.

7. Featherfew, and Mugwort, work the same effect that Vervain doth, but my Opinion is, not so strongly. If you are wise, here's enough to know my meaning, if not, you are unfit to be Midwives.

CHAP. 4.

Certain necessary Questions Answered.

IN truth my Reason in this Chapter is, to teach Women more wit, if they be but minded to learn; if they be not, I cannot help it.

The

The Questions I shall Answer are these.

Quest. 1. *Why Women bring forth with pain?*

Ans^w. I told you before (or I am deceived if I did not) That the sence of feeling was not distributed to the whol Body by the Nerves or Sinnews. The Mouth of the Womb is so straight that it must needs be dilated at the time of her delivery; The dilating thereof stretcheth the Nerves, thence comes the pain.

Quest. 2. *Why some Women bring forth with more pain than others?*

Ans^w. Because the Mouth of the Matrix in some Women is fuller of Nerves than in others, and may appear by Anatomies.

Quest. 3. *Why are Women so lame and sore after Travail?*

Ans^w. The usual Opinion of Midwives is, Because the Bones are moved out of their places: A Tale of a Tub when the bottom's out. I confess it was the Opinion of Dr. Read, and some other good Anatomists, That in the Womans Labor, the Sharebones, and the *Os Sacrum* part: (It is called *Os Sacrum* not because of any inherent

rent holiness in it, according to Dr. Read, but because of its bigness: it being the custom (as he saith) among the Grecians to call great things holy. I think rather, the name is fetch'd from the Hebrews than the Greeks, it being the Bone which the Angel that wraisted with *Jacob* touched, which caused him to halt upon his thigh, and ever after the Jews had so high an esteem of that Bone, that they eat none of the flesh which grew upon it. This by the By.)

Crook, Columbus, and others are of Opinion, these Bones open not: the matter is not much whether they do or not; The Bones are joyned together by Cartilages, and the Ligaments being bedewed with superfluous moisture may give way, and neither Bones, Cartilages, nor Ligaments are sensible, therefore this cannot be the Reason. What's the Reason then?

It's this, The Nerves which (as I told you) carry the sence throughout the whol Body are stretched in the Labor, and therefore there must of necessity follow Soreness and lameness, till they are reduced to their former State and Order.

Quest. 4. *What's the Reason the Navil-string*

string is twisted together, not much unlike to a Cord?

Ans. The vulgar Opinion of Anatomists is, That the Blood by that delay might be the better prepared: A waking Dream. The true Reasons are Three.

1. That the Navel-string might be the stronger; for if a Cord be not the stronger for twisting, why is it twisted?

2. The different Position of the Child in the Womb: The different Form of the Mother in going, sitting, and lying, might compress one of those Vessels, that so the Vital Spirit could not pass in by the Arteries for quickening the Child; nor the Blood by the Veins for its nourishment, nor the Urine pass out by the *Urachos* for its ease, which Nature hath most strangely avoided by this twisting of the Vessels.

3. It is a most wonderful help in the cutting of the Navel-string, for it staies both Bloud and Vital Spirit from flowing out too hastily after the Birth of the Child.

Quest. 5. What's the Reason of those Nodes, or Knots in the Navel-string of the Child?

Ans. Another whimsey Midwives have scraped

scraped up concerning this : for so many of them as they find, so many Children they affirm the Mother will have after that: Neither is this enough, but this error hath gotten a sort of attendants ; for the Knots are not of an equal distance the one from the other ; the long intervals between the Knots, shew long intervals between Child and Child, and the short the contrary : Those Knots that look reddish signifie Males, and the whitish Females : and all this is as true as the Sea burns ; which cleerly appears if you consider that Women within a very few years have the like number of them in all their Children ; nay sometimes more in their last Children than in their first.

The true Reason is,

Dame Nature like a vigilant Nurse formed these, that the Blood and Vital Spirit might be kept back from coming too violently upon the Child, that so instead of feeding of it, she might not choak it. And thus much for this Book.

Book.



BOOK. VIII.

*A Guide for Women in their
Lying-Inn.*

AND this shall be divided into
Two Sections.

- A
1. *The Diet she ought to keep
When she lies in.*
 2. *How to remedy the Acci-
dents she is subject to at that time.*

SECT. I.

*Of the Diet a Woman ought to
keep when she lies in.*

IT is not unknown unto most good Wo-
men, That a Woman may deliver her
Body of many infirmities at such a time;
And

And it is as little unknown to me, That the breathing in of il Air, and the eating il Diet is the cause of most Infirmities ; for preventing of the one, and remedying of the other ; Be pleased to take notice of these few Rules which I shall deliver :

1. *By way of Caution.*

2. *By way of Instruction.*

First, If her Body be exceeding weak, keep her not too hot: Extremity of heat weakens Nature, and dissolves the strength.

Secondly, Be she weak or strong, Let no cold Air come near her, at first ; For Cold is,

1 An enemy to the Spermatical parts.

2 If it get into the Womb it encreaseth the After-pains.

3 Causeth swellings in the Womb.

4 Hurts the Nerves.

Thirdly, Let her Diet be hot, and let her eat but little at a time: Women many times have Apish Nurses, and they give Reasons as just like themselves as though they were spit out of their Mouthes : Oh say they, *Your Belly hath been much emptied, and you must fill it again ; and you have lost a great deal*

deal of Blood, and do lose daily, and you must eat soundly, and drink profoundly, or else you will be so weak you will not be able to help yourself. Silly Creatures I and good for little but to wash Dishes for three-half-pence a day; For, The Bloud she avoids is superfluous, and good for nothing but to do mischief; and hath been kept in her Body a long time; the avoiding of it conducing to her health, and not to her weakness: and this appears, that if it be retained, and can by no means be brought away, Grim Death usually looks his Captive pale in the Face: if not, *Chronical Diseases* (which some account worse) are her companions to her next Child, if not to another World.

Fourthly, Another sottish Opinion that they have, That Oatmeal Caudles purge a Woman in that case. Virgins that use themselves to eat Oatmeal, are taught by wooful Experience that it binds, and that's the Reason they get the Green-sickness by it. I never knew a binding thing purge by boyling, although I have known purging things bind by boyling.

Fifthly, Let her the first three daies (and longer if she be weak) avoid the light. Her labor

labor weakens her Eyes exceedingly by an Harmony between her Womb and them. Her Eyes if they were weak before, may be strengthened at this time.

Sixthly, Let her avoid great Noises and Sadness, together with trouble of mind; For whether it be most fitting she should be praising God for her Delivery, or troubled about the Wagging of a Straw, Judg you.

My Instructions are these.

1. So soon as she is laid in her Bed, Let her drink a draught of burnt white Wine, in which you have melted a dram of *Sperma-Ceti*.

2. The Herb Vervain, is a most singular Herb for this purpose, and grows commonly in every highway. For though the Remedies of the Colledg of Physitians grows in the *East-Indies*, and you must give Money for them; the Remedies of God are near at hand, and to be had for gathering, or else he was mistaken who said, *His tender Mercies are over all his Works*. The Herb fortifies the Womb so exceedingly, that it will do more in two daies with it, than in

two Weeks without : It is in its prime in *May* and *June*, when if you will gather it and take the pains to dry it in the Sun, you may keep it al the yeer ; if you do not, it's not my fault, you may use it any way boyl it in her Meats, and Drinks, it hath no offensive tast, though very pleasing vertues.

3. If the Woman be any way Feaverish, ad Plantane to it, whether Leaves or Roots, it matters not : If she be not Feaverish, it will not do amiss to ad them both together. *Vis unita fortior* : Joyn'd strength is strongest.

4. If her Courses come not away as they should do, leave out the Plantane, and in stead thereof, put Mother of Time.

5. If the Womb be foul (which may be easily perceived by the impurity of the Blood, it either coming away in gobs, or stinking) or you suspect any of the After-birth to be left behind (which is a thing may sometimes happen, though the Midwife be never so able ;) Make her a drink of Featherfew, Mugwort, Pengeroyal, Mother of Time, boyled in white Wine, and sweetened with Sugar.

6. Penides

6. Penides, and new laid Eggs is the best meat for her at first, of which let her eat often, and but a little at a time.

7. Let her use Cinnamon in all her Meats and Drinks, for it strengthens her Womb, like a Castle fortified with Walls and Bulwarks.

8. Let her stir as little as may be till after the Fifth, Sixth, or Seventh daies after her delivery, if she be weak: Let her talk as little as may be, for it weakens her; Gossips tales do Women little good in such a case.

If she goes not well to stool, give her a Clyster, made only with the Decoction of Mallows, and a little red Sugar: Old sage Gao prescribes Coleworts to Women in such a case, and took no other Physick, neither himself, nor his Household; and *Chrissippus* was so vain-glorious to write a whole Treatise of them, making them an Universal Medicine for the whole Body, and every Disease it is subject to: But I spake with Dr. *EXPERIENCE* the other day, and he told me they were extream windy, and Dr. *REASON* who is always in his company, (both of them being the

the Sons of *DAME NATURE*) told me windy things were extream bad for Women in that case.

10. When she hath layen in a Week or something more, let her use such things as close the Womb. Of which Knotgrass, and Comfry bear away the Bell ; you may if you please ad a little purging to it, and do your selves no harm, put in Polipodium both Leaves and Roots bruised : Our Colledg of Physitians, and so do the Ancient also affirm, That Polipodium of the Oak is to be preferred before all other Polipodiums whatsoever. I know no other reason they have for it, but only, Because it is more scarce, and because more scarce, more dear, and because more dear, it brings more Money, and that's the Grease makes the Wheels go. You need not ask, in what quantity these Herbs must be used, they are so harmless you cannot offend in the use of them. If you be pleased to use these Directions, you to your admiration, shall find the singular effects of these Instructions to your own health and comfort, and to my desire that am the Pen-man of them; They are most of them my own, if not all ; you shall

shall scarce find any of them in anothers Writings, and thus you see I do not only wish you well, but labor to do you good.

Sect. 2.

How to remedy the Accidents a Woman is subject unto in her Lying in.

THE Accidents are these,

I. *The after Pains.*

About the Cause of which Authors keep a terrible quarter: They must say something though to little purpose.

Some think it to be the thinness, Some the thickness, some the sliminess of the Bloud, and some the sharpness of it. The Opinion of *Hippocrates* was, That Women were most troubled with them at the Birth of their first Child, *Cujus contrarium est verum*; the good old soul was mistaken, Dr.

Experience

Experience whispers the contrary into every good Womans ears that had more children than one. I do not justly know the cause my self, and yet this I know, That if my former Cautions and Instructions be observed, they will be either none at all, or very few. If it be too late to help it, (for Women will be wilful as well as Men) Boyl an Eg soft, and powr out the Yolk of it, with which mix a spoonful of Cinnamon Water and let her drink it; and if you mix two grains of Amber greece with it, it will be the better. I hold Vervain taken before, to be as good as either.

II. *Excoriations in the lower part of their Womb.*

For the remedy of which, The usual Medicine is Oyl of sweet Almonds, a better remedy (in my Opinion) is Oyl of Saint Johns Wort, to anoint that part withal.

III. *Sometimes*

III. Sometimes through great straining to bring the Child into the World, the Woman comes to be troubled with the Hemorrhoids or Piles.

For cure of which,

1. Let her use Polipodium bruised and boyled in her Meats and Drinks.

2. Let her be let bloud in the Vein Saphana.

3. Take an Onion, and having cut a hole in the midst of it, fill it full of Oyl, roast it, and having bruised it altogether, apply it warm to the Fundament. If you think this Medicine be too hot, Take a dozen Snails without shels; if you cannot get them, Take so many with Shels, & pul them out, and having bruised them with a little Oyl, apply them to it warm.

4. A better than any (in my Opinion) is, Take as many Woodlice as you can get (some Countries call them Sows) braise them, and having mixed them with a little Oyl, apply them warm to the place.

5. If she go not well to stool, let her take an ounce of Cassia Fistula drawn, at night

night going to bed ; she needs keep no great Diet after it.

IV. Retention of the Menstris.

Which is a thing usually Mortal, if not remedied.

Hippocrates in his Book, *De Natura Pueri*, holds, A Woman ought to be purged according to the time that the Child is in shaping or forming, which is, Thirty daies in a Male, Fourty Two in a Female. Sacred Writ, *Leviticus*, Chap. 12. delivers these words, *If she bring forth a Man Child, she shall continue in the Blood of her Purification Thirty and Three daies : If she bring forth a Maid Child, she shall continue in the Blood of her Purification Threescore and Six daies.* I know not how to understand this Scripture unless it be confined only to *Abrahams* Household, and their Seed, to whom the *Levitical Law* was only written as a Rule of Practice : and Experience will teach us that *Hippocrates* his Rules were only calculated for the *Meridian of Greece*, and very seldom found authentick in our Hemisphere. Besides ; Women that give their
Children

Children suck themselves, have them not so long as those that do not. And if the Bloud be impure (as I shewed before, and as is agreeable to Reason) then is it not fit a Woman should give her Child suck very speedily after her delivery? for if the Bloud be impure, how can it breed good Milk? Dirty Water will make but dirty Pottage: and the retaining of an impure thing doth the Body harm. That the first Milk of a Woman is naught may appear, because the first Milk of a Cow is brackish and turns to Curds and Whey, yet lies not the Curse of God so heavily upon Cattel for the first sin of Man, as it doth upon Men and Women.

'Tis an easie matter to know when a woman is purged enough in such a case: If the work be well done, health and strength follows, if not, sickness.

If it be not well done:

1. Take such Medicines as strongly provoke the Terms, (you had a Catalogue of them before) part of which are Dittany, Betony, Savory, Penny-royal, Featherfew, Sage, Centaury, Juniper Berries, Peony Roots, &c. If this do not the deed, in a day

or two; dangerous effects are like to follow (if not prevented) Therefore

2. Let her take two or three Spoonfuls of Briony Water every morning; you may find the Receipt in my Translation of the *London Dispensatory*. In their first Master-piece it was called *Hysterical Water*; but in the second (because no body should know it was the same) Briony Water.

3. Gentian Roots, beaten into Ponder, and a dram of them taken every morning in white Wine, is a most singular Remedy: And yet (in my Opinion)

4. The Roots of Birthwort either long or round, so used and taken as the former, is better than that. Make much of these Medicines.

V. *Overflowing of the Menstruis.*


Which is easily cured by Comfry and Knotgrass, so used and taken as you were instructed before: For indeed, the Rules in the former *Section* being observed, you shall have no need of these once in an age.



B O O K IX.

Of Nursing Children.

P R O Æ M I U M.


H! what a Racket do Authors make about this ! What wharting and contradicting, not of others, but of themselves ? What Reasons do they bring, Why a Woman must needs Nurse her own Child ? Some extorted from Divinity. *Sarah* nursed *Isaac*, therefore every Woman must Nurse her own Child. Why is it not as good an Argument, That because *David* was a King, and a Prophet, therefore every man must be

be a King, and every King a Prophet? Some they have haled it from Reason by head and shoulders. The Mothers Milk is most convenient for the Child, because the Child Participates of her Nature; As though every Chollerick Woman had Chollerick Children, and every Melancholly Woman Melancholly Children: Or else, because the Mother cannot love her Child; which if she do not, the more inhumane Beast she.

On the other side: It would make a dying man laugh, or a Horse break his Halter to hear how they thwart all this again.

1. Say they (and they all agree in that Opinion, though the Point be disputable) The Child draws his Conditions from his Nurse. To prove this, they quote a great many Fathers, otherwise called Heathens; As that the *Lacedemonians* set up the youngest Son of their deceased King, in his stead, Because he suck'd his own Mother.

3. That *Alcibiades*, being an *Athenian*, was so strong and valiant, because he sucked a *Spartan* Woman.

3. *Cornelius Tacitus* strain'd all the Wits he had, to find out the Reason, Why the
Germans

Germans are such strong boned men ; and the result of all his weak and tired brains was, Because they suck'd their own Mothers. And why had not *Alcibiades* been so if he had suck'd his ?

4. If a yong Lamb suck a Goat his Wool would be harder than the Wool of other Sheep, and himself fiercer : And yet within half a Page further, he saith. No Creature will suck other than their own Dams, Man excepted.

5. All Authors universally describe of what complexion and condition a Nurse ought to be ; If every Woman then must nurse her own Child, any complexion must of necessity serve the turn.

My self having buried many of my Children yong, caused me to fix my thoughts intently upon this business.

1. I considered the multitude of Children which died in *London* in the time of their sucking.

2. How many got such inseparable Diseases by ill Milk, that it could never be claw'd off before *Dr Death* came and cured them.

3. In the third place, I read Authors, such

such as I had, and such as I could get, gave me such bald and contradictory Reasons, as I have recited to you before, by way of Example, that so you may know by a penny how a shilling is coyned.

4. Then I set my self to study, the result of which I bestow upon you as freely as God bestow'd it upon me: And for every particular I shall give you my Reasons, I divide this Book into Two Sections.

1. *What manner of Creature, a Nurse ought to be.*
 2. *About what age the Child ought to be weaned.*
-

Sect. 1.

What manner of Creature, a Nurse ought to be.

Authors make a great stir about this, and take ten times more pains than needs about Notions, Whether her Milk be good or bad. If her complexion be fitting

ring to make a Nurse ; must not her Milk be good ? did you ever see a Cherry Tree bear Crabs ?

There is very few (thank the Physitians of our times for it) that are able to know what complexion a Woman is of when they see her ; and therefore Authors leave as many needless Rules as old *Lilly* did in his Grammer. I advise every good Woman to chuse a Nurse that is a Sanguine Woman, and my reason is, Because all Children in their minority have that complexion predominant, and if you can get such a Woman, you need not fear she's squint-eyed or lame, nor crump-shouldered, nor yellow-haired, nor an ill favored Nose, nor bad Smell, nor mishapen Body, nor black Teeth ; and you may remember the old Proverb, *Cavendum ab iis quos Deus notavit*. Have a care of those that God hath marked. You need not question such a Womans Milk to be bad, nor her Nipples neither, unless some accidental infirmity have befallen them, and in that your eye will direct you.

1. I'll first of all describe such a Woman to you.

2. Give

2. Give you Cautions.
3. Tell you what Diet she ought to keep.

I shal describe { 1 *By her Person.*
 the Woman { 2 *By her Conditions.*

1. *For her Person.*

She is of a middle stature, fleshy, but not fat; of a merry, pleasant cheerful countenance, a ruddy Colour, very cleer Skin that you may see her Veins through it.

2. *For her Conditions.*

She loves Company, and cannot endure to be alone; not given to anger, but infinitely to playing and singing; she delights much in Children, and therefore is the fittest Nurse for one.

For CAUTIONS, Take these;

1. Let her not be too poor, for if she want, so must the Child.
2. For Age, Let her be between Twenty and forty; for then she is in her Prime.
3. Let her be well bred; for ill Nurses corrupt good Nature.

4. Let

4. Let her be in health; for her own sickness infects her Milk, and by it the Child.

5. Let her be a prudent Woman; and such a one will be careful of the Child.

6. If it be a Boy, let the Nurse be such a one whose last Child was a Boy: if a Girl, contrary.

7. Let her not be with Child her self, for so she may spoil her own, or yours, or both.

To such a Nurse you may put your Child.

What Diet a Nurse ought to keep.

If I should prescribe her Diet for every day in the week, she would think me Tyrannical: Give me leave to tell,

1 *What she ought to avoid.*

2 *If her Milk be accidentally corrupted, What will amend it.*

1. She ought to avoid all Salt Meats, Garlick, Leeks, Onions and Mustard; excessive drinking of Wine, Strong-Beer, or Ale; for they trouble the Child's Body with Choller; Cheese both new and old, with Melancholly, and all Fish with Flegm.

P

2. Let

2. Let her use her Body to Exercise; if she have nothing else to do, let her dance the Child. Exercise causeth good digestion, good digestion good Bloud, good Bloud good Milk, good Milk a thriving Child.

3. Let her never deny her self sleep, when she is sleepy, for then she will quickly awake when the Child cries.

4. Let the Air she lives in be good. Want of this is the reason so few Children live in London, and those few that live are none of the wisest. Gross and thick Air, makes,

1. Fat unweldy Bodies.

2. Dull Wits.

An Air neer the Fens, or neer the Sea, makes sickly Bodies: Pure and cleer Air, makes,

1. Nimble Bodies.

2. Quick Wits.

The Operation of Air to the Body of Man, is as great as Meat and Drink.

For it helpeth to engender the Vital, and Animal Spirit, which causeth in Man, Apprehension, Imagination, Fancy, Opinion, Consent, Judgment, Reason, Resolution, Discerning, Knowledg, Remembrance, Calling

Calling to mind, Mirth, Joy, Hope, Trust, Humanity, Boldness, Mercy, Fear, Sickness, Despair, Envy, Hatred, Malice. Mildness, Stubbornness; and indeed though the Bulk of the Body be nourished by Food: The Air carries the greatest swing in all the actions thereof. For its the cause of Life, Health, Sickness, Death to Mortals.

5. Let her shun Disquietness of Mind, Anger, Vexing, and Grief; for if a Woman did but see her own Face in a Glass when she is in such passions, she would hire a Man to throw stones at it.

II. *What will amend her Milk being accidentally corrupted.*

1. First of all, Let her observe the Cautions before mentioned.

2. Let her Diet be good.

3. Herbs that correct Milk, are these.

If it be too hot. Endive, and Succory, Lettice, Sorrel, Purslain, Plantane.

If too cold. Borrage, Bugloss, Vervain, Mother of Time, Cinnamon, & to be brief, whatsoever strengthens the Child in the

Womb, amends the Milk after the Woman is delivered. Be studious, and do not think I shall live alwaies to instruct you.

This is the way for good Women to keep their Children in health; the want of observance of which looseth many a Child, and the Physitians neither of our Time, nor of our Forefathers, had either not the wit, or not the honesty to direct you in it. Blame not me for not making a long Narrative how a Nurse should use her Child, and how she should dress its Head, and how she should pin it up in Blankets, and when she should hold it out to Piss, as many have done before me: Let but my former Rules be observed, and the Labor of the Woman will be easie; Her Lying in, short; Her Children usually maintained in Health and Strength: I hope they will not blame me for shortness, unless they love nothing but long things: I desire my Book should be for every ones good, and therefore within the reach of every ones Purse: And rest confident, there is enough in it to imploy the Brains of the wisest Woman breathing, and to do the silliest good.

Sect.

Sect. 2.

About what time the Child ought to be Weaned.

A Punctual time in all Children cannot be determined, but the manner may: A word or two of them both.

Agineta Avicenna, prescribe two yeers for the Child to suck, and that's usually, one too many. If the Child be weak, it may suck longer, Milk digests soon, it being concocted by the Nurse; and that's the Reason, many in a Consumption (whose digestion is weak) are cured by sucking a Womans Breast.

If the Child be strong and lusty (as happily it may be, if my former Rules be observed) a yeer is enough in all Conscience for it to suck. Experience teacheth the inconvenience of Childrens long sucking, Suck being ordained for Children no longer, than untill they can digest other Food: The fondness of Mothers to Children doth them more mischief than the Devil himself

can do them: one part (and that none of the least) of which, appears in letting of them suck too long. Unnatural Food in their Infancy, and Cockering in their Youth will if it were possible make a Devil of a Saint. I know the Grace of God laies hold upon whomsoever he pleaseth, and therefore I cannot give Universal Rules; yet this I say, I have known many, & heard of more that sucked three or four yeers, but never knew any come to good, nor heard of many. I told you Milk was ordained for Children no longer than till they could digest other Food. Divide all the Women in *London* into twenty parts, and you shall not find one of the Twenty fit to be a Nurse to her own Child, and that for these Reasons,

1. *Because they give them Suck too long.*
2. *Because they Cocker them in their Youth.*

And that's the Reason why in time,

1. Some Mothers are forced to curse their Children for stubbornness, and ill conditions.

2. Some Children serve their Parents the like Sauce, because they had no better Education. And,

3. Why

3. Why so few Citizens Children come to good. They feed them against Nature, they Cocker them against Nature, and if Nature have nothing to do with them, is it a wonder if they prove Unnatural?

4. God many times punisheth them with their own Coyn, That their Children either die yong, or live but a few years, and those very sickly; Or are troubled with the Rickets, or Lame, or Decripp'd; What should they do with others? if they had better, they would spoyle them.

A certain Man of ingenious Breeding, and good Wit (whose Name I have forgotten) had a Wife whose insatiable desire could not be satisfied for want of a Boy, though she had many Daughters, Beautiful of Person, of excellent Understanding, and good Conditions: But a Boy she must have, or else she died. To answer her Distempers (I cannot say her Prayers) God gave her a Boy, and he proved a Fool. aid her Husband to her; Wife, thou wast never contented till thou hadst a Boy, and now thou hast gotten one that will be a Boy all the daies of his Life.



CONCLUSION.

Good Women, I have for your Good, and not for my own, traced the beginnings of my self, and you from the Tools whereby we were made, and the Matter we were made of, to what we were, when we were but an *Embrio*: I have instructed you in its Nourishment, and Growth in the Womb; I have given you helps for the preservation of it there; I have given you helps to ease you in your delivery of it; I have given you orders for your Body after Delivery: My care hath not been wanting for the Child during the time it sucks: I have not been wanting to you freely to impart all the Cautions I knew, If envy oppose me, I know I have done well: It was the Speech of the wisest of Men, *Anger is fierce, and Wrath is cruel; but who can stand before Envy?* Envy is employed against nothing but what is done well;

well; 'tis the eldest Child of the Devil, and looks as like him as though it were spit out of his mouth. I am not afraid nor ashamed to own this Work another day before the great *Jehovah*, and the *Lord Jesus Christ*, and the *Holy Angels*; what Knowledge they have given me herein, I have revealed to you, and have not concealed a tittle. The greatest part of it (if not all) is verified by Experience, If you try it, you shall find it to be true. The remainder of my Life have I consecrated to the Publick Good: I expect no reward for doing my duty; yet am forced thus to leave the Child newly weaned, to go upon another Physical employment of Publick Concernment. I shall very shortly take him up where I left him, and trace him through his Childhood, Youth, Manhood, Old Age, even to his Grave, where he and I shall rest in hope of a Resurrection.

Errata

Errata non Corrigenda.

- F**Or *Jeers*, read *Truth*.
For *Hard Language*, read *Plain dealing*.
For *Mistakes*, read *Want of Time*.
For *Discovering Womens Matters*, read *Encrease of Knowledge*.
For *Crying out against Me*, read *Envy*.
For *Raging against Me*, read *Covetousness*.
For *Dislike of my Book*, read *Slavery*.
For *Neglect of my Rules*, r. *Death of Infants*.
For *Practise Opposing them*, read *Murder*.
For *Real Errors in the Book*, read *I am ignorant of them*.
For *Flattery*, read *I cannot abide it*.
For *Brevity of the Writer*, read *Ignorance of the Reader*.
For *Want of Knowledg*, read *Be diligent*.
For *Finding Fault with the Book*, read *Want of wit*.
For *Traducing Me behind my Back*, read *Want of Honesty*.
For *Future Hopes*, read *Look up to God*.

Errata



Errata Corrigenda.

Although it seem very improbable to Nature, that
a Generation should be gotten by absence ; yet
thath my absence from the Press beget a generation of
Errors, thus to be corrected.

Pag. 2. line 16. read, *Are of two sorts.* Pag. 12. l. 8.
for *Ouel* r. *Oval.* P. 14 l. 7. 8. r. *πόρις σπασματικὸς.* P.
14. l. 26. place the Comma after, *These.* P. 19. l. ult. r.
Ridiculous. P. 20. l. 16. f. *reigned,* r. *reined.* P. 22. l. 9.
dele *and,* and set a Period after *Spirits.* L. 16. r. *Then*
that the Moon. P. 34. l. 8. dele, *They.* P. 56. l. 12. r. *Delea-*
tor. P. 67. l. 5. f. *partic,* r. *partu.* P. 68. l. 25. r. *is in,* acci-
dentally. P. 83. l. 10. f. *mutual love,* r. *natural defect.*
P. 93. l. 24. f. *there,* r. *these.* P. 101. l. 20. r. *as if.* P. 107
l. 22. r. *if it.* P. 116. l. 21. r. *maintains.* P. 138. l. 3. ad,
Not the Woman have Convulsions. P. 193. l. 13. f. *Seets*
Sex. P. 143. l. 8. r. *Alfrydary.* P. 179. l. 8. f. *let,* r. *least.*
P. 186. l. 7. dele, *Not.* P. 189. l. 14. dele, *Years.* P. 203. l.
6. r. *thwarting.* P. 204. l. 2. dele, *it.*

An



*An Interpretation of certain
crabbed Names which you shall
meet with unexplained in this*
T R E A T I S E.



Accelerator, In plain English,
An Hastener. Physically 'tis
used in this Treatise, The
Muscle that opens the pas-
sage of the Seed and U-
rine.

Allantois, The skin that holds the Urin of
the Child during the time it abides in
the Womb.

Amnios, The inner skin that compasseth
the Child round in the Womb.

Arteries, proceed from the Heart, are in a
continual motion, and by their continual
motion quicken the Body: they carry
the

An Interpretation of hard Names

the Vital Blood to every part of the Body: their Motion is that which is called the Pulse, you may feel it at your Temples, Wrist, Groyn, &c.

Artrodia, is a juncture, when the head of the bone is little which is received, and the cavity which receives it as shallow.

Chorion, is the outward skin which compasseth the Child in the Womb.

Clytoris, is a sinewy part in the Womb.

Corpus varicosum, is an interweaving of the Veins and Arteries, which carry the Vital and Natural Bloud to the Stones to make Seed of.

Cremaster, is the Muscle that holds up the Stones.

Enarthrosis, is a joyning when the large head of a Bone is received into the deep cavity of another.

Erector, in plain English, A lifter up. Physically, The Muscle that makes the Yard stand.

Glans, is the top of the Yard.

Gomphosis, is a joyning of a Bone, as a Nail is ioyned in a Board; and so the Teeth are joyned in the Jaws.

Gynglymos, is a joyning of a Bone, when the

An Interpretation of hard Names.

the same Bone receiveth another, and is received by another.

Harmonia, is the Juncture of a Bone by a Line.

Membrana, is an internal skin.

Muscle, is an Instrument of voluntary motion.

Nerve, is the same with a Sinew; and is that by which the Brain ads sence and motion to the Body.

Placenta, is the proper name for a Sugar-Cake. Physically, it is used for a piece of Flesh in the Garment of a Child in the Womb: you may find it in the After-birth.

Præputium, is the foreskin of the Yard; That which the Jews were commanded to cut off from their Children at eight daies of age.

Prostates, are the Kernels which keep the Seed, after the Stones have taken the pains to finish it. I cannot but wonder why men should call an involuntary shedding of the Seed, the Running of the Reins, when the fault is in these Kernels. The Reins are so busied about the Urin, that they regard not the Seed at al.

Super-

An Interpretation of hard Names

Superfoetation, is when one Child is conceived, after another is fore-conceived in the Womb.

Sutura, is a joyning as the bones of the Skul are joyned, it properly signifies a stitching.

Sisarcosis, is a joyning together by Flesh.

Synchondrosis, is a joyning together by a Cartilage.

Syneurosis, is a joyning together by a Ligament.

Vasa Deferentia, are the Vessels which carry the Seed from the Stones, to the Seminal Vessels.

Vasa Preparantia, are the Vessels which make the Blood fitting to be concocted into Seed, as they carry it to the Stones.

Vena Cava, is the great Vein which receives the Blood from the Liver, and distributes it by its branches to all the Body.

Urachos, is the Vessel which conveyes the Urine from the Child in the Womb to the *Allantois*.

Urethra, a common passage of the Yart, both for Seed and Urin.

Preteres, are the Vessels that carry the Urin

An Interpretation of hard Names.

rin from the Kidneyes to the Bladder.

If you meet with any more than these, which are not explained as they were laid down, I am sorry for it : These are all that I could see by the help of my Optick Nerves (whether it were *intromittendo Species*, or *extramittendo Radios*, it matters not much) I am willing to satisfie all ; if I have missed any, I will satisfie particular persons, First, That tell me wherein I have missed ; and the world in general at the next Edition.

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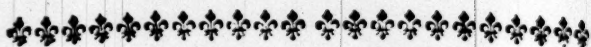
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FINIS.





A
D I R E C T O R Y
F O R
M I D W I V E S :
O R,

A Guide for Women,

In their { Conception,
 { Bearing, And
 { Suckling their Children.

Containing,

1. *The Anatomie of the Vessels of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What hinders Conception, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in Women.*
7. *A Guide for Women in their Labor.*
8. *A Guide for Women in their Lying-in.*
9. *Of Nursing Children.*

By *Nich. Culpeper, Gent. Student in*
Phylick and Astrologie.

Exod. 1. 21.

*It came to pass, because the Midwives feared the Lord,
that God built them Houses.*

L O N D O N :

Printed by *Peter Cole*, at the sign of the *Printing-Press*
in *Cornhil*, near the *Royal Exchange*. 1651.

out any prejudice at all to his health, which he ascribes to the ill tying of his Navel, whereby the *Urachos* was not wel dried.

Velchier Coiter quotes such another, in a ^{Man} laid of 34. yeers of age, at *Norimberg* in *Germany*; I confess these are but seldom, yet hereby may be proved such a thing as an *Urachos* in Men.

These Four Vessels, to wit, one Vein, two Arteries, and the *Urachos*, do joyn neer to the Navel, and are united by a Skin which they have from the *Chorion*, and so become like a Gut or Rope, and are altogether void of sence, and this is that Women call the Navel-string. Women may if they please, when they have cut it off, take the pains to open it, and see for their own content, and those about them, that what I have written here is the truth.

These Vessels are thus joyned together, that so they might neither be broken, being severed, nor entangled together; these when the Infant is born are of no use save only to make up the Ligament which stops the hole of the Navel.

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CHAP. 2.

Of the Secundine.

THe Greeks call this *τα' δευτερα*, and *τα' υστερα*; the Latins imitating them, call them *Secundas*, and *Secundinas*, and our Women, the Secundine, After-birth, and after-burden.

They are in number held to be *four*, which here I shall only describe and shew their use, and let the forming of them alone till I come to the next Section.

1. The first is that which is called *Placenta*, a kind of Latin word given to a Sugar Cake, because it resembles the form of such a Cake, it is knit both to the Navel, and to the *Chorion*, and makes up the greatest part of the Secundine, or After-birth.

The flesh of it is like that of the Milt, or Spleen, soft, red, and tending something to blackness, and hath very many small Veins, and Arteries in it, and certainly the chief use of it is, for the firmer containing the Child in the Womb.

2. Of the *Chorion*; this *Columbus* denies

to be a Skin, you see acute men may be mistaken; and if so, what an ill-favored Master TRADITION is, whereas it is most certain that the *Chorion* and *Amnion* involve the Child round, both above, beneath, and on both sides, the *Allantois* doth not so; this Skin *Hippocrates* commonly in his Book of the diseases of Women, calls the Secundine, or at least give this particular name to the Secundine in general, (wheras *Columbus* mistook this for the *Placenta*) It is a skin thick and white, garnished with very many smal Veins and Arteries ending in the *Placenta*, very light and slippery.

Its use is not only to cover the Child round about, but also to receive and safely bind up the Roots, and the Veins, and Arteries, or Navel-vessels before described.

3. Of the *Allantois*; This some denies to be found in the Body of Man, and truly those that prove it to be there, prove it more by Reason, than Experience: If I had so many Children in *Holland*, as I have had in *England*, I could have better certified you of the truth of it: *Galen* said there was such a thing in Women as well

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as in Beasts, and the greatest part of our later Writers have been no better than *Galen's Apes*, and yet *Galen* never saw Man, nor Woman Anatomized; However, if it be, good Women may find it if they look for it, it is (they say) white, and soft, and exceeding thin, and just under the *Placenta*, where it's knit to the *Urachos*, from which it receives the Urin, and 'its office is to keep it separated from the Sweat, that the saltness of it may not offend the tender Skin of the Child.

4. The last covering of the Child yet remains, which is called *Amnios*, it is white, soft, thin, and transparent, nourished by some very small Veins and Arteries.

Its use is not only to enwrap the Child round, but also to retain the sweat of the Child, the use of which sweat, I shall happily touch upon hereafter.

And thus much for the first Section, viz. The Parts proper to the Child.

E 3

Sect.



Sect. 2.

*Of the Common-Parts of the
Child, its Scituation, and For-
mation in the Womb.*

THe Common-Parts of the Child, I call those which are common to those both born and unborn, (for as I remember I told you before, these Parts already described are of no use, or very little after the Child is born.) In these I shall lay down,

1. *The Formation of the Child in the Womb.*
2. *Answer some needful Questions about it.*

CHAP. I.

The Formation of the Child in the Womb.

BEfore I begin this, give me leave to premise, That this is the difficultest piece of work in the whol Book, nay in the whol study of Anatomy, because such Anatomies are hard to be gotten, most Women that that lie on their death beds when they are with child, miscarry before they die, if not all: besides *Galen* never saw a Woman Anatomized in his life-time, nor *Vessalins* neither, as I shal prove by and by (and yet our Anatomists follow them as little god-a-nighties, and their *ipse dixit* serves the turn, and so the blind leading the blind, you know what will become of them both) *Columbus* is the most rational in this point that I know; the rest, some follow *Galen*, some *Vessalins*, some their fancies, and some quibble about it. My self saw one Woman opened that died in Child-bed, not delivered, and that is more by one than most of

our *Dons* have seen, yet are they as confident as *Aesops* Crow was, that he was an Eagle, but he was made a mocking-stock to the Boys for his labor; and so will they be shortly for their foolish Model of Physick, that I may give it no worse name.

And then Secondly, I hope you will give me leave to be a little critical, for there is need enough if you knew but so much as I: If I commit any failings, they are unknown to me; let the honesty of my intentions deface them with a *deleator*.

Now to the business.

1. The Testicles or Stones of a Woman are for generation of Seed, where *Womens* many times (if the Doctors and *Testicles* Chyrurgions were not high base, *why*. and denied you admittance) you might see it in an Anatomy, white, thick, and well concocted.

2. In the act of Copulation, the Woman spends her Seed aswel as the Man, and both are united to make the Conception.

3. The reason why sometimes a *Male* is conceived, sometimes a *Female*, *Why some-* is, The strength of the Seed; *times a Boy* for if the Mans Seed be strongest,

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is conceived gest, a Male is conceived ; if the
and some- Womans, a Female : The grea-
times a ter light obscures the lesser by
Girl. the same rule ; and that's the
reason weakly men get most
Girls, if they get any.

This shews a manifest difference between
Nature, and Appetite : Nature
Difference strives to beget its like, Men to
between beget Men, Women to beget
Nature, Women ; but for Men to desire
& Appetite. Girls, and Women Boys, is Ap-
petite, not Nature : And yet
you see the wisdom of most men and wo-
men that desire to pleasure Appetite, & not
Nature, and so plainly make themselves
slaves to their own sence; Experience shews
us, that Girls of a year old fancy men more
than Women, and Boys of the same age the
contrary : If the Horse and the Mare trot,
it were a wonder if the Foal should amble:
And yet you see also where *Nature* is strong
it will vanquish *Appetite*, do it the worst it
can.

4. The Seed of both Sexes being united,
the Womb instantly shuts up, partly to hin-
der the extramission or passing out of the
Seed.

Seed, partly to cherrish the Seed by its inbred heat, the better to provoke it to action; and that's the reason Womens Bellies are so lank at their first Conception.

5. The first thing that is formed is, the skin *Amnios*, then next the *Chorion*, and they enwrap the Seed round as a Curtain. To let the idle *Idea's* of *Arantius* his brain alone (who was of another Opinion) as not worthy of an Answer.

6. Very speedily after this, (and yet this is done in a very short time) lest the Seed thus shut up should corrupt, or (which is more proper) that it might not lie idle (for God and Nature hate idleness) is the Navel-Vein bred, which pierceth those Skins being yet very tender, and carries a drop of Blood from the Veins of the Mothers Womb to the Seed, of which drop is formed the Liver, from which Liver is soon bred the *Vena Cava*, or chief Vein from which all the rest of the Veins that nourish the Body spring, and now hath the Seed something to nourish it, whilst it performs the rest of its work, and also Blood administred to every part of it to form the Flesh.

And

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And now tell me, I pray you, if this be not better Reason, than to hold al the Members are formed together, as many contend stoutly for, and they no *smal Fools* neither ; or if you like Tradition better than Reason, I will not rob you of it ; You may take it, and walk a Fool in the Horse-fair with it, for I assure you, he that builds his faith upon Tradition all day, may sit down in the Chimny-corner at night and scratch his Head with a pair of Fools Nails.

And I pray tell me, if it be not learned Divinity which you shall sometimes hear taught in a Pulpit for Orthodox, *That the Heart lives first, and dies last*, when the Liver lives before the Heart is formed?

I weigh not a Rush the nice definition of *Aristotle*, and the *Peripateticks* , nor of all the fools that dance after their Pipes ; how that first a man lives the life of a Plant, then of a Beast, and after that of a Man : They know what the life of a Plant is as much as doth a Hobby-horse, and but little more ; 'Tis the communication of the Godhead to a Plant that makes it grow, though not in such a spiritual way as He communicates Himself to Beleevers by the Person of Jesus Christ.

Præz

Præsentem narrat qualibet Herba Deum.

Every grass shews God is present with it, and 'tis the withdrawing of God that makes it wither; this is that they have no skill in: if they can get mony, they have gotten their desire. Let them tell me the reason of the Antipathy between the Herbs *Rue*, and *Basil*, that one will not grow neer another, and yet both Garden Herbs; but what do I talk to a learned Colledg of Physicians of magnetick vertues, talk to them how they shall raise their Fees from Ten shillings to Twenty.

I proceed.

7. This Vein being formed, the Navel-Arteries are soon after formed, then the great Artery, of which all the other are but branches, and then the Heart, and so according to *Columbus*, all the Arteries are formed before the Heart, and good reason too, for I told you before that the Body was quickned by the Arteries, and that the Navel-Arteries were bred from the Arteries of the Mother, good reason then that they should be formed next to quicken the Seed to action; since now the Liver hath fitted them with Blood as matter to build up this frail

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frail house of flesh withall.

8. Then next of all, the Liver furnisheth them with Blood to form the Heart, for the Arteries are made of Seed, but the Heart, as also al Flesh, of Blood.

9. After this the Brain is formed, then the Nerves to give sence and motion to the Infant.

*Aristo-
tle's foo-
lery.* Here *Aristotle* and the *Peripate-
ticks* are an hundred miles from
the truth, Judg if they do not
make a saving voyage that will
needs have the Heart formed first, and that
forsooth must live first, and be the most
noble part of the Body, whereas the Brain
is the most noble part as being the seat of
Reason, and it must be also the Fountain of
Blood: and many other falsities, which I
have heard Ministers deliver in a Pulpit as
confidently as Hogs will eat Acorns: Are
such Ministers of God I pray, or of *Aristo-
tle*?

10. If you ask me, which of the Bones
be formed first, I answer, the *Vertibrae*, and
Skull, of the order of forming the rest, as
also of forming the Flesh, I am ignorant.
Aristotle was of Opinion the *Vertebrae* were
first

first formed of all the Bones, and there the man hit the Nail at head.

11. I would not willingly here pass by one subtil trick of *Vessalius*, who viewing exactly the Anatomy of a Bitch great with Whelp, cut the Original of Man in like manner: you may see it in his Works, for he was a publick Anatomist; but he desciphored a Child, not a Puppy.

12. I shal give you the Judgment of *Astrologers* herein, which is a thing not to be despised, neither was it of the Ancients, as appears by the Writings both of *Galen* and *Hippocrates*: For the whol Creation is only one united Body, composed by the Power and wisdom of Almighty God, of a Composition of Contraries, viz. Fire, Air, Earth, and Water, and the general Providence of God is to maintain one part of it by another; though our prating Priests tongues run before their wits, to deny it.

1. The first month, of the Conception they attribute to *Saturn*, and to *Saturn* but as a second cause neither, As Nourishment is attributed to Food: They call most of the ancient *Astrologers*, *Heathens* forsooth; but you shall find more Godly, Divine, holy

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ly speeches, greater acknowledgment of the Power and Sovereignty of God in a few Lines in *Haly* the son of *Abenragel*, and in *Avenezra* and others, then you hear from some of them in the Pulpit in seven years, yet forsooth they are Heathens, and know nothing but the Book of the Creatures: They make a *But* at what *David* a man after Gods own Heart infinitely admired at; Gods works which he made in Infinit Wisdom and Power, and stamped His Own Image upon every one of them, are but a *BUT* to a skip-jack blasphemous Priest; not a Creature was made for our instruction but only Clergy-Men, and they are *jure Divino* by all means. The first month (I say) is attributed to *Saturn*, by whole influence and retentive faculty the Seed is fastened; the whol retentive facultive in Man is caused and strengthened by Melancholly, and *Saturn* is the planet ruling it: I speak of it as a Complexion, not as a Passion; he that is skilled in *Hermetical Philosophy*, knows that *Saturn* laies the Foundation to most grand Actions.

And hitherto in the begining, though not in the limitation of time, are *Astrologers*
true

true in the conception of Man, I hope they will give me leave to be critical in the rest, if not, I must take leave.

The Second Month they attribute to *Jupiter*, by whose influence is laid the Foundation of Growth, Sence, and Understanding, as they say, whereas the Foundation of all is laid in the commixture of the Seed of both Sexes, the Man is then formed in *Substance*, in *Possesse*, though not in *Essence*.

The Third Month they give to *Mars*, and he they say, gives heat and motion to the Child, but if it wanted heat before, how could it live till that time? Tis but a frigid argument to think life can be maintained by cold.

Then the *Sun*. chalengeth the Fourth Month say they, and he furnisheth the Child with vital Spirit, but *Mars* gave it motion a Month before, And was ever voluntary motion known to be without vital Spirit?

Then comes *Venus*, and she in the Fifth Month gives the Child Comeliness and Beauty; but by their leaves, if they take comeliness for fashion of Body that it hath long before, for the Body is fashioned in thirty

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or forty daies as all hold, but if for cleer-
ness of Skin, that appears not till the Child
be of some age, namely a yeer or more.

Mercury, he hath the Sixth Month ap-
propriated to him, in which time they say
he separates and distinguishes the Members
of the Child which were before connexed;
this is such a piece of business a man knows
not what to think of, much less what to
make of; if they mean by distinguishing
the Members, the breaking of those Skins
which wrap the Child round in the Womb,
Viz. the $\chi\omega\rho\iota$ ⊙, and $\alpha\mu\upsilon\iota$ ⊙, they are not
broken before the time of the Womans La-
bor, if they dream that the Members or
Limbs of the Child are in a *Chaos* before,
this is but to dream waking, and as simple a
business 'tis, to beleieve that they are either
tied together by Ligaments, &c. (Or to
write like a Scholer, for I write now to A-
strologers, who should be Scholers, if they
be not) it is ridiculous, and declines as
much from that truth, as the Poles of the
World do from the Equator, that any one
should think that those Limbs of the Child
that now are separated should formerly be
join'd together, either by *Enarthrosis*, *Arthro*

dia, Gynglymos, Hermonia, Sutura, Gomphosis, Synchondrosis, Sinneurosis, or Syssarcosis.

And then the *Moon* must come in to make up another error in the work, and she must have the seventh Month bestowed upon her, in which, they say, she compleats the Child; which was just as compleat Five Months before.

Only here is one thing which seems worth the Answering, which is, That those which are born in the seventh month, may live by reason of the Complement, or fulfilling of the Planetary Motions; but such as are born in the eighth month, are either born dead, or live but a very little time; because the disposition, or government of the Conception is turned back to *Saturn*, who, they say, is inimical to Nature in all his qualities.

To this I Answer.

1. *Saturn* is inimical to none but such as do not know his qualities, for he cannot endure ignorant Puppies.

2. 'Tis not the Complement of the Seven Planets that makes a Child live, born at Seven Months, but the perfection of the number [Seven] which if I were but writing
Divinity,

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Divinity, I could prove by Scripture to be the perfectest number that is.

3. *Hippocrates* may be mistaken in his Book *De Principiis*, and in that *De Octimestri Partic.* and that *De Alimento*, in all which he goes about to prove that a Child born in the Eight Month, cannot live. *Galen*, *Aristotle*, *Plutarch*, and others that wrote the same things after him, might be but his Apes, for the Writers of *Egypt*, *Spain*, and those of *Naxos*, they affirm that Children born there in the Eighth Month have lived: set one against the other.

4. There may be some difference about *Hippocrates* his Months, *Viz.* Whether they were *Solar*, or *Lunar*. A *Solar* Month is the time which the Sun is transiting one of the signs of *Zodiack*; and is very near thirty, or thirty one daies throughout the year.

A *Lunar* Month is the time the Moon, traceth through the *Zodiak*, and consisteth of twenty seven daies, some od hours, and some od minutes:

5. The Women they wrote of might be a Month mistaken of their time, that is as easily done, and as often by some, as a

Woman can mistake one Shoe for another in the dark.

6. If the Office of *Saturn* be to retain the Seed in the Womb the first Month, Who causeth the expulsion of the Child in the Eighth, which they attribute to him also? Is *Saturn* so old that he hath lost his retentive faculty?

For my own part I deny this Planetary way of forming the Child, and shall give you my own, and my Reasons for it also.

1. In all probability every Planet contributes by influence, to the forming of those Members of the Body that he governs, and this I prove by this Reason: Note what Planet is weak in a Nativity, and the Members of the Native ruled by that Planet, as also the Intellectual Faculties (whereof you have plentiful information in my *Ephemeris* for 1651) under his *dominion* are weak also.

2. Every Planet forms those Members governed by the Signs he is Lord of, this he doth naturally, he can but have influence upon the Member, governed by the Sign he is accidentally: And so *Saturn* in *Aries* can but deform the Head accidentally, and doth not alwaies nor often so, unless angular, but he

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he alwaies forms by influence the Knees and Legs, because they are under his own Signs ♊ and ♋. This I prove thus.

Every Plant is said to rule particular parts of the Body, and several parts, according to each Sign he is in: Al Authors have left Tables of this, and al false. I, at first desiring a Reason of this Table, found out, in bout half an hours study, that every Planet ruled the Head when he was in his own House, & the Neck in the House succeeding: but this, when I could not find it agree with the Writings of other Authors, with their Tables of this nature I mean, I was at first at a little stand; but considering a man had as good put his Wits Apprentise to a man in *Bedlam*, as make them Slaves to *TRADITION*, I drew out the Table in another Form, which presently gave me as much satisfaction as I desired; so much of which as belongs to my present Argument I shall here quote. And indeed my self being little beholding to most *London Astrologers*, especially the greatest of them, for their good words, and as little for their instructions. If they would have any more, let them study for it, as I have done.

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Now then take notice that the Womb, and indeed all the Instruments of Generation are under *Scorpio* (for the Womb it self cannot be under *Virgo*, because *Virgo* is a barren Sign) then view this Table and you shall find that every Planet in *Scorpio* governs the parts of the body under the Dominion of his own Signs, the *Luminaries* excepted which do it by reception, and this is an evident testimony their influence is upon them in the Womb.

This of the Table only belongs to my present Argument, I leave the rest of it for Astrologers to whet their brains about.

C H A P. 2.

An Answer to some needful Questions about the Formation of the Child in the Womb.

IN Answering these, I shall anger some, and some I shall teach; I shall please others, and not displease my self.

Many, and large, have the Disputes of the Ancient, and Modern Writers been a-

bout trifles in this case, which I shall willingly pass by, As

1. Whether the Seed be the Efficient Cause of our Formation, or not.

2. Whether Women have Seed, or not. And,

3. Whether it act in Forming as well as the Seed of Man.

4. Whether all the Members be formed together.

5. Whether the Heart live first.

6. Whether Seed flow from all parts of the Body.

7. Whether the Seed of both Sexes must be presently mixed, or not.

8. Whether the active power of forming lie in the Womb, or not.

With these and many other the like frivolous Discourses have Authors (for want of better employment) blotted a Cart load of Paper with, and spent that precious time in such needless Disputes which might have been better employed for the good of their Brethren. Only some needful Questions here are to be Answered, which I shall perform as briefly and plainly as I can.

The First is this,

What

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The form "What is the Form the Child lies
the Child "in. in the Womb? In what
lies in the "Fashion doth it lie there?
Womb.

About this Authors cannot agree, not two of them in ten are of one opinion. You see what a woful Master *TRADITION* is, and what a miserable thing it is in *Physick* aswel as in *Divinity*, to pin ones Faith upon another mans sleeve, be he never so Learned.

I shal give you first *Hippocrates* his Judgment: Then *Columbas*: And last *Accord-* of all a Figure out of *Spigelius*.
ing to Hip- *Hippocrates* in his Treatise, *De*
pocrates. *Natura Pueri*, affirms, The *Child*
as he is placed in the Womb, To have his Hands at his Knees, and his Head bent down towards his Feet, so that he lies round together, his Hands upon both his Knees, and his Face between them, so that each Eye toucheth each Thumb, and his Nose betwixt his Knees.

Colum- *Columbus* holds, That the Figure
bus. of the *Child* is round in the Womb, the right Arm bowed, the Fingers thereof under the Ear, and above the

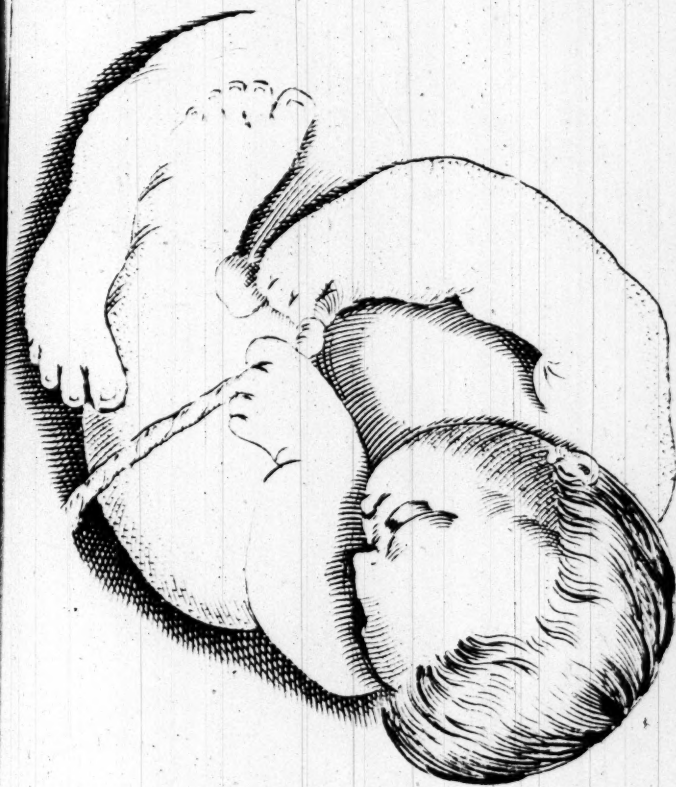
the Neck, the Head bowed down so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face, and the left Arm is propped up by the bending of the right Elbow, the Legs are lifted upwards, the right of which is so lifted up, that the Thigh toucheth the Belly, the Knee the Navel, the Heel toucheth the left Buttock, & the Foot is turned back & covereth the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted up to the Breast, the Back lies outward.

Lastly, I here insert you the Figure *Spige-* taken out of *Spigelius*, who quotes *lins.* it but of a Child prepared for the birth, or when the birth is near; and as far as I remember that which I saw was like this.

Insert the Figure here.

My

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My Second Question is, *How the Child is nourished in the Womb ?*

Authors differ as much about this : I shal quote some of them, that non
How no- should think I am critical without
rished in a cause against Antiquity, which
the Womb. our Nation, for want of more wit,
 have accounted Venerable.

Alexon thought the Infant drew in his Nourishment by his whole Body, because it is rare and spongy, as a Sponge sucks in Water on every side ; and so he thought it sucked Bloud, not only from the Mothers Veins, but also from her Womb.

Democrates and *Epicurus*, recorded by *Plutarch*, held, That the Child sucked in its Nourishment at its Mouth.

And also *Hippocrates*, *Lib. de Principiis*, affirms, That the Child sucked both Nourishment and Breath by its Mouth, from the Mother when she breathed, (though in other Treatises he seems to deny it) yet there he brings two Reasons for it : 1. Because it sucks so soon as 'tis born, therefore it must needs have learned before. 2. Because there are Excrements found in the Guts of it so soon as tis born.

To